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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

A MODERN PARABLE

AND there was a great war among the peoples of the earth, and much misery and want and inconvenience was the outcome thereof, and a certain man badly needed tires for his horseless carriage, but no man could supply him, for he had no priority. So he reasoned within himself saying, "What shall I do, for I have nowhere to go to get more tires, and the powers of earth refuse to help me out of my dilemma." And he said, "This will I do, I WILL CONSERVE MY TIRES BY NOT GOING TO CHURCH. This he did, but he wore out his tires by going to other places, and that more quickly.

Verily I say unto you, so is he that spends all his days in serving himself and is not rich toward God, for unto him that bath shall be taken away even that which he bath. Take heed therefore how ye hear, and give to God the time He requires of you, in Church next Sunday.

—EDWIN WYLE



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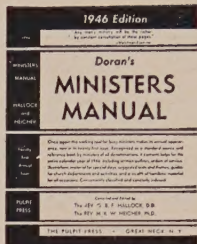
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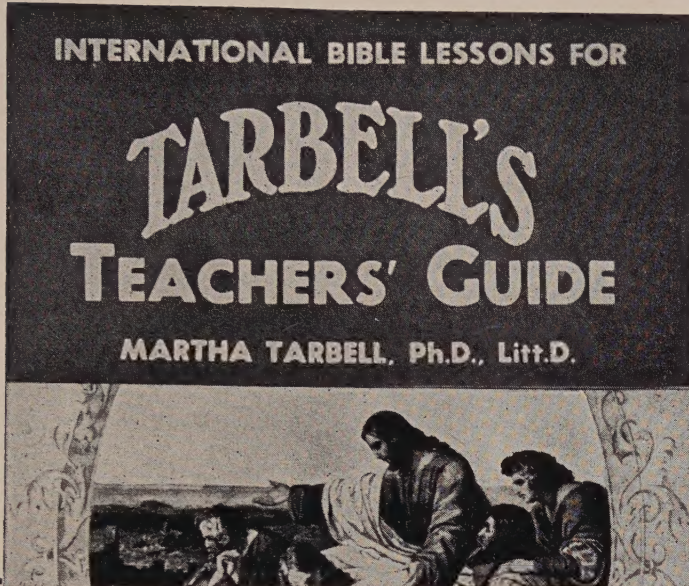
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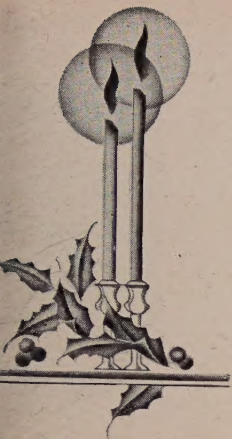
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May you be merry. If you cannot be merry, may you help somebody else to be merry. Never before has the opportunity knocked so insistently. Perhaps if we send some good cheer out, some good cheer will come in. Life is a game of Give-and-Take. There are two sides—the give side and the take side. The will lies in the fact that it requires of one to give awhile, and then the other side, and naturally the process reverses itself when a least expect it. Just at the moment when a may be expecting to take, it becomes your to give. This is a game which cannot be improved. In order to make a success of life must be ever ready to go half way. Human nature responds nearly every time, when we demonstrate that we are willing to do our part. On the other hand it becomes hard sledding when we ourselves refuse to budge out of our creak.

If you cannot be merry nor be a stimulator of merriment, may you at least take time to remember the earlier days in which you were merry. This may be an incentive to you to use history to repeat itself.

mulgee, Okla.

At the very worst may nobody be sorry that others are merry.

Christmas means so much to this sordid, sorry world. Perhaps we do spend more than we ought on Christmas gifts. But it is a very fine thing to light a sacrificial candle here and there as our share to dispel the gloom. Better to over-stress the day than miss its spirit altogether. Let the Christmas list grow so long as the heart grows with it. Begrudge not the tired backs and aching fingers, the home and Church work and the community demands.

Christmas comes but once a year. For us it comes when the days are shortest and the melancholy spell of winter is on the earth. It might have fallen in midsummer. As a matter of fact, Christmas recurs just when our hearts need it most. It lights the longest nights of the year with a special star. It warms the coldest days with an inward fire.

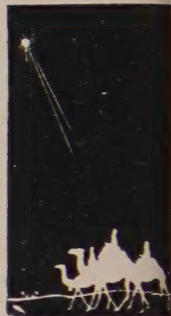
Real happiness lies beneath the surface. It can sometimes be quickest found when frosts are abroad. Every snow-bound season of the soul has a Christmas in it somewhere,—may have it, when it wills. The chill which drives a man indoors upon himself may help him to discover how much there is to live for as well as how much he already has to live by. We may have much to live with and nothing to live for. God would fain break the heart's winter with a celestial carol.

Christmas is more than a date on a calendar. It is a fact of history. The Fact of a Person with a message and ethic destined to make the life nobler and living better. The significance of an angel choir heralding joy and peace is not that it startled the world centuries ago. Its significance lies in the fact that it can do it now, today.

Jesus may not be the Saviour of the world. It depends on the world. Christmas may not be for the individual. It depends on the individual.

OUR PRIMARY TASK

AARON N. MECKEL



RECENTLY it was my good fortune to attend a meeting of the Lion's Club in a Massachusetts town. The meeting fairly brimmed over with good fellowship, warmth, friendship. These forty or fifty men were a composite unit and on fire with a goal. "The greatest opportunity for a man to serve his fellowmen may be found in one of our clubs," said a District Officer. A few days previous to this, the wife of a young working man of our parish said this: "Chester has lately been initiated into the Masons. He is so thrilled with it that the Masonic Lodge has practically become his Church." Then it dawned upon me, the pastor of a Congregational Church, that it was quite possible that the service clubs and lodges of our communities are offering a challenge and fellowship to men who are missing in our churches! Brother pastors must sometimes yearn to see the energy and time and enthusiasm that are willingly offered to these secondary organizations channeled into their churches.

At any rate, it ought to serve as a challenge and stimulus to us. It might well set us seriously to re-examine the entire structure of our Church life. Here are thousands of our Protestant men on fire with a zeal for Rotary, Lions, Masonry, Odd Fellowship, many of whom are only casually interested in the Church.

Evangelism, which John R. Mott defines as "the bringing of men into vital union with Christ," is the chief task of the Church. When we forsake that Grand Imperative, or at best hold it with lessened conviction, then life and enthusiasm wane within the Christian fold. The foremost need of the hour is for us to return wholeheartedly to it.

First of all, we need to say to ourselves, we have a Faith to declare, one that is spiritually positive and life-giving, that offers redemption

and wholeness and healing to the distraught soul of humanity. In his "The Apostolic Preaching," C. H. Dodd wisely discriminates between Didache and Kerygma, the first being the teaching matter for the nurture of Christian neophytes, and the latter the vital preachment of the Apostles. The Kerygma was the proclamation of living deed, that which God has done for sinful man and his salvation in Jesus Christ. "I transmitted to you—what also had been transmitted to me, that Christ died for our sins in accordance with the Scripture; that He was buried; that He rose on the third day in accordance with the Scriptures, was seen by Cephas and the Twelve." (I Cor. 15: 3-5) The rest of the well-known account by Paul follows in order. Our Gospel, therefore, has at its heart and center a corpus of living fact and experience which must enter structurally into preaching if it is to be evangelistic in the best sense of that much abused word. Above all, men must feel in this urgent hour, that this Christ of ours is alive, has power to deliver from haunting sins and fears and cares, that He is everlastingly contemporary!

It might be well if occasionally all ministers put to themselves the abrupt question, What am I preaching for, anyway? Is my aim just to be intellectually informing, to be a kind of clerical commentator on world events, to give a patchwork of my personal opinions on some subject? Or, is my object in standing in the Christian pulpit that which looks out from the pages of the New Testament? That tremble on the lips of the Supreme Evangelist—"That they might have life and have it more abundantly?" One who often heard Phillip Brooks preach said, "He always makes me feel so strong!" Regardless of our various denominational backgrounds, surely we would all agree on this: That the primary aim of Christian preaching is to mediate life abundant to

Braintree, Mass.

hearers. The very future of our Protestant Christianity will depend on the vivid, fervent presentation of an Evangelical Gospel. "Take them anywhere," Theodore Tilton counseled the Princeton seminary students, "but never get them out of sight of the cross." My friend, Emil Homrighausen, says that when he preaches to college students he is once and for all done with making adventures to academic by-paths. "Speaking of specialization, we have our specialty, too," he says, "and that is our Christian Gospel." Dr. Burdett Perry, who ministers to Wellesley students, agrees. What they want to hear from those who are ministers of the Gospel is something about *faith, prayer, the Bible, the Holy Spirit, the Kingdom of God, Christ*. One is reminded of the celebrated Verger, who said that he had been hearing chapel preachers for over twenty years, but nevertheless still believed in God!

Share some words from a letter I received from W. E. Woodbury, Secretary of Evangelism for the Northern Baptist Convention: "I wish our educated ministers would let their own enthusiasm for Christ and His Church be more explicit and apparent in their preaching. This conviction was deepened as I attended a meeting of The Youth for Christ movement with my two younger children. Jack Wirtzen preached less than twenty minutes, but his enthusiasm for Jesus Christ was the thing that impressed my youngsters. He gave very little information about Christ—but you felt the man had met Christ and that he would be delighted if he could help another have a like precious experience. You seldom get that impression from sermons preached from the pulpits of our well-established churches in any areas today." Dr. Woodbury goes on to say that he thinks that it is not primarily sincerity, but Christian enthusiasm that is lacking. Said Dwight Moody: "Why not enter into our religion with at least as much enthusiasm as we bring to athletics?"

II

We need to get at the center of all our religious activities, the working concept of an evangelistic Church. We must re-grasp the nature of the Church as being that of a life-giving organism, whose one purpose on earth it is to impart to men the life that is in the Son of God. Too long have we thought of evangelism as a matter of "special meetings," as an activity occasionally engaged in for the purpose of bringing new members into the Church. That assumption is patently false. There will be times of special waiting upon God for the

outpouring of His Spirit, seasons of intense evangelistic effort, times when Churches will unite in the effort to make a vital impact upon our largely pagan communities. But, let us grasp evangelism as a perennial process and activity permeating the total life of our churches, and flowing like a river through all seasons of the year. If laymen and pastors alike would catch this vision of an evangelistic Church, making it central in their thought and efforts, then the results for the Kingdom of God might be truly amazing! As Roy Burkhart suggests in his little book, "The Church and the Returning Soldier," the entire structure of our Church life requires "briefing," re-valuation in terms of the redemptive aims and ends of a Christian ministry. Take your Church calendar in hand, and as you look over the list of Committees and organizations with all their attendant meetings, ask, "To what end all this expenditure of time, energy and money? Is it actually furthering the ends of the Kingdom of God? To do just that would be for all of us to experience a sobering and humbling discipline!"

III

Evangelism must not only be a strategy at the center of our Churches, but must actively involve our laymen! The place to begin is of course to produce laymen of spiritual convictions,—men, women and youth who have a Christian testimony which they can radiantly share. That requires a kind of preaching in our pulpits which asks for decisions, verdicts, as well as for Christian nurture and growth—what the "old-timers" subsumed under the category of Sanctification. Alas! it is so easy for this sacred business of evangelism to become selfish, introspective, as though for me to know that "I am saved" were enough! That is exactly where a lot of contemporary evangelism of a super-emotional and "conservative" type has bogged down. It has no beckoning frontiers! It is a "you-in-your-small-corner-and-I-in-mine" kind of evangelism, for which, may God in His mercy forgive us!

Have you ever felt, as you rose to address your comparatively sleek and prosperous congregation on a Sunday morning, like saying, "But, why yet another sermon? You have been hearing the Gospel preached year in and year out. Suppose we omit the sermon today and begin as pastor and people, to live up to the light we already HAVE. Brethren, go out and share what you have received. Bring such as are outside the Church into the Christian fold and into living contact with Christ." "Freely have ye received, freely give!" True, we might receive a rather astounding mail on

Monday morning! But something, something is needed to shock our rutted and largely conventional Christianity out of its lethargy. We are "saved to serve!" Let's remind ourselves and our people of that again and again! As C. S. Lewis says, "We have nice people, but need new men!" Hazen Werner tells of the member of Alcoholics Anonymous who felt himself "slipping" in a strange city. He promptly called up a minister in that city and asked for the name of the "toughest" alcoholic he knew. Forthwith he set himself to save that man,—therein lay his own salvation. Too many a modern Church member is like a wire no longer plugged into a socket. He transmits no energy! And here is G. I. Joe coming back by the thousands demanding a Church that "gets things done and makes a difference."

I believe in the efficacy of small groups within the Church, small Kingdom cells which radiate redemptive healing, and love and light out from the center to the periphery of the Church. Brother pastor, if you have only twelve persons in your total membership who really care about Christ and the rare privilege of imparting Him to others, you have a petard that will hoist the spiritual temperature of your Church to higher levels! The very future of the Church—and of the world—lies in such militantly girded minorities. We must have instances of actualized potentialities, areas where the Kingdom Order has actually "pressed in". No, not noise and bustle and pretension! But quiet and intense cells, throbbing with life. There is a wonderful statement in the Acts of the Apostles to the effect that "they were scattered abroad (by persecution) went everywhere preaching the Gospel of the Kingdom!" Persecuted, yet witnessing!

IV

Finally, the total relevance of our evangelism to all of life must become increasingly clear, especially to the skeptical, secular mind of our day. "Brother," said a well-meaning man to me recently, "we are all set for the defense of the Gospel at our Church." The reply to that restrictive attitude is, of course, that the Christian Gospel does not need to be defended. It needs only to be witnessed to in terms of living word and deed. Our very Church Lectionaries make that clear. The Nativity is followed by Epiphany. The Reve-

lation is to eventuate in a revolution. There must be no "keep out" signs over any of the varied interests and activities that constitute the daily life of modern man. Niemoller and the Confessional Church in Germany stumbled upon that realization almost too late! "The Church saw very well to what end Hitler was leading the German Nation, but she remained silent because she thought it was not her job nor her duty to meddle in politics, which certainly was an error and a disastrous one." So from the famous pastor. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign,—In those words are to be found the grand directive for the Christian Enterprise and Mission. Selfishness and corruption in political life! The sin of pride and exclusiveness which pertain to racism! The avarice that crouches like a serpent in an arrogant nationalism! The denominational and sectarian smugness that keep Christians apart in an hour when Christ's Church needs to bear a total witness! All these must bow before the Lord of Life. The same is true with regard to the several disciplines of art, science, education,—page the atomic bomb! Verily, the statesman, scientist, educator, artist,—all these—must become Christian witnesses lest a proud humanity go the way of "Nineveh and Tyre."

We have found at long last that there is no short cut into the "brave new world" our hearts yearn for. The greatest contribution the Church and its Ministry can make today is to produce a new and redemptive individual about whom, as a nuclear beginning, a better world can come into being. Harry Emerson Fosdick once told of a cartoon drawn by a popular artist soon after the close of the First World War. It revealed a group of men sitting down as a government cabinet to organize the new world. Surrounding the peace table were the President, Secretaries of State and of War, and all the familiar portfolios. But a new Figure was at that Council table—there sat Christ with His portfolio, Secretary of Human Relationships. "Until something like that happens," says Dr. Fosdick, "I see no hope for the world."

Surely, we of this day labor under a great compulsion! "That the kingdoms of this world may become the kingdoms of our Lord and of His Christ,"—nothing less than that can serve as the ultimate aim of our evangelism.

—Given before the Ministers' Association of Quincy, Mass.



PASTORAL PRAYER

LAST SUNDAY OF YEAR

EVER-LOVING God, who, though unseen, art "nearer to us than breathing, closer than hands and feet," we would worship Thee in deepest reverence on this last Sunday of the Old Year. As we stand symbolically upon the great divide between the past and the future, we are truly grateful to Thee for Thy protecting love through the days that are gone. And we are keenly conscious of our need of Thy divine guidance and help in the days ahead.

Before crossing the threshold of the New Year, we would bring our prayer of gratitude to Thee for Thy blessings during the Old Year. And we pray that Thou, O God, wilt forgive the sins recorded against us during the year that has passed. Remember them against us no more forever.

Loving God, we enter the New Year not only with thankful hearts, but with humble hearts. May we each give love the right of way in our personal lives and in all our social relationships during the New Year. With the going of the Old Year, may we let go of all envy, all greed, all malice, all resentment, all bitterness, all unsocial prejudice, all belittling selfishness, all unfairness. And as we enter the New Year, may each one of us lay strong hold upon faith, upon courage, and upon love. We dare not enter the unknown of the New Year without placing our hand in Thy hand, that Thou mayest guide us day by day in the Way that leads Home.

May each of us, young and old, all alike, as we enter the New Year, daily "Lift up our eyes unto Thee, O God, from whom cometh our help." Amen.—R. C. H.



NUMBERING THE YEARS

FRED SMITH

CONSIDER the years, how they grow! In the numbering of them many factors have had influence. The one track mind of the average person is apt to forget all numberings but his own. Seldom do such pause to consider the deep significance of the familiar number by which he comes to date his letters and other documents. To have been born into another year, another race, or another religion would have meant another numbering of the years. In this matter the Jew is not as the Christian, nor the Mohammedan as the Jew. To many, time is but a form of arithmetic. But to the spiritually-minded it is always the casket of destiny. It was to such a concept that Moses, that ancient man of God,

Heavenworth, Kans.

had arrived when he prayed that he might be taught to "number his years aright."

It is a lesson that all men need to learn aright. In this day of new magnitudes it is easy to forget the magnificence of ourselves. We talk so easily in terms of vastness that we cease to think in terms of virtue. Bigness is allowed to usurp the place of greatness. We forget our Pascal and our Tennyson to our own undoing. The intolerable vastness bears us down, and we come to think of our brief span of life as but a noisy moment in the silence of eternity.

From such errors we need to correct ourselves by relating time aright with reality. Pascal has a word for us here. "Man is but a reed,—the weakest thing in nature,—but he is

a reed that thinks. It is not necessary that the whole universe should arm itself to crush him. A vapor, a drop of water, is enough to kill him. But if the universe should crush him, man would still be nobler than that which slays him, for he knows that he dies. . . . Our dignity consists, then, wholly in thought. . . . Let us then, labor to think well: this is the fundamental principle of morals."

That is to say we come to number the years aright when we learn to look at time, not cringingly, but after the manner of Christ. Genevieve Taggard has a rewarding word for us here when she says,

Opposite the infinite
Is the single eye set.
In its care the infinite lies,
A mighty jewel claspt to finite size.

That is to say, time should be claspt, not only for memory, but for motive. To count the years aright is to do more than count the passing years. Time is a marker writing on the black-board of eternity. We inscribe the pattern we will by giving "every flying minute something to keep in store." He who would number the years aright had better take care of the moments. Destiny is the sum of what we do with our moments. Letting them slip by, with the foolish promise that tomorrow is the time that we will capture for our good, is to walk the way that has ever "lighted fools to dusty death." "The mountain is Time turned into stone." So spoke Carl Magg. But what shall we say of man? Shall we not say that man is Time turned into destiny? Man has the power to vesture Time with immortality. So Christ taught and so we preach. "He that believeth on Him shall never die."

When a man begins to live by Christ there is a deep profound sense in which he ceases to live by the clock. Time fades into eternity as the morning stars into the sun. In Christ a man becomes a citizen of the commonwealth of God "where they count not time by years." Great is the mystery of this indwelling. The revealing is for those who have learned to number the years aright by enriching the moments as they pass. When we come to this victorious height, poet and philosopher are as one in declaring that "age cannot weary us." It matters not whether it be Spengler, Swedenborg, or Shelley, all accounted heretics in their time, who speaks, each one utters the ultimate orthodoxy of truth here. Spengler echoing Swedenborg says that "destiny is always young." Shelley immortalizing the sky-lark speaks for the soul of man when he sings:

In the golden lightning
Of the sunken sun,

O'er which clouds are brightening,
Thou dost float and run;
Like an unbodied joy whose race is just begun.

This is the joy of numbering the years aright. In the presence of God we never pass the number one. We are forever on the threshold of eternity. It is always morning, sunrise, in His presence. For "there is no night there." Very beautifully has the poet sage of India, Tagore, caught the truth of this when he says: "The day comes to us every morning, naked and white, fresh as a flower. But we know it is old. It is age itself. It is that very ancient day which took up the new-born earth in its arms, covered it with its white mantle of light, and sent it forth on its pilgrimage among the stars. . . . It carries the golden amulet of ageless eternity, at whose touch all wrinkles vanish from the forehead of creation. . . . Life is immortal youthfulness."

To be alive in the Truth is to be unfettered by time. Such an one has arrived where time is time no more. The numbering of the years aright has brought him to the number one. God is one; truth is one; time is one. One as a symphony is one where sequence is that unity might be. Poor is that man who lives only by the calendar. Life for him is arithmetic the sum of which is at last nothingness. Zero! But he who lives in and by Christ, counting not time by the clock, comes to the fullness of one, in which all things work together for good, where he lives momentously in the eternal Now.



The House of God

To crowds that throng the city streets,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that Thou hast
made;
To masters in the realm of thought,
And toilers all, beneath the rod;
To lonely hearts by men forgot,
Be this to each—The House of God.

—LEICHLITER.



THREE MAGIC GIFTS

THEODORE TIEMEYER



VERY often, the old myths and fairy tales yield valuable truths. Much of the ancient wisdom of man was crystallized in narrative form so that it might be more easily perpetuated through the generations. This is the story of three magic gifts.

The Sultan of an ancient kingdom had three sons, Hassin, Ali and Ahmed. He also had in his care a beautiful princess who was his ward. So beautiful was she that the three sons daily beseeched their father for her hand in marriage. Fearing lest his sons harm each other, the Sultan called them to him one day and told them a plan to determine which son was worthy of the princess' hand. They were to take three months and go anywhere they liked and try to find a rare and valuable gift for the princess. After three months, the Sultan would determine which gift was the most extraordinary, and its finder would win the princess.

The sons started out together and after a week's journey arrived at an inn from which they agreed to separate and meet again in three months at the inn when they had found their gifts. The next day, Prince Hassin, the eldest, went to Bisnagar and was so weary from the journey that he stopped to rest in a merchant's shop. While he was there, the merchant drew from his trunk a small carpet for which he asked a tremendous price. When the prince remonstrated, the merchant told him it was a magic flying rug that would carry its owner anywhere he wished to go. Hassin bought the rug—and by means of it was quickly transported to the inn. As he awaited his brothers he felt certain no gift they would find could surpass his.

The second son, Ali, found in Bhagdad a small ivory tube about a foot long and an inch in diameter. At first it seemed ordinary, but when he held it to his eye, he could see anything, anywhere and anyone whom he chose. He quickly purchased this gift and went to the inn.

Paducah, Kentucky

The third son, Ahmed, found in Samarcand, a magic apple, one smell of which would restore to health anyone suffering from any illness. He tried it on a sick beggar and so quickly did it heal him that Ahmed was willing to pay the great price asked for it. He, too, believed his gift the rarest in the world.

Now when the three brothers met again, each began to boast of his unusual gift and how certain he was to win the princess. Then they began to produce their rare treasures. Ali first drew out his magic tube and to demonstrate it, desired to see the princess. As he looked, he was terrified to see her stretched across her bed, ill to the point of death, and her ladies about her weeping. He told the three brothers and after a moment of paralyzing fear, Ahmed spoke up and said, "Why should we despair. Do I not have a magic apple which will heal anyone. If only we could get there in time." Then Hassin spoke up and said, "I have the very thing, a magic rug, to take us there instantly." So the brothers mounted the rug and in a moment were at the side of the princess when the magic apple was produced and the cure effected.

The Sultan then called the sons to him and pointed out that all three gifts were of equal importance, since the absence of any one of the three would have cost the life of the princess. This is not the whole story, but it is enough to bring out the point. We spend much of our time over argument, disagreement and dissention when, frequently, the very things on which we disagree are equally essential.

In every discussion, every belief, every field of knowledge, there is always more than one side to the issue. The truth usually is not with one side against the other, but all too often includes both. The word "and" can frequently be substituted for the word "or".

When we are close to any problem, we naturally get one side of the picture. But someone may be just as close and get another view.

Instead of saying, "This is right" or "that is right," it is desirable to get far enough away to get the whole view, and then, often enough, we see that both are right.

This "either-or" controversy becomes more serious and bitter when projected in fields of religion and belief. Each person, because of his individual nature will view religion from a different angle. This is perfectly natural. But only the small and stubborn mind will conclude that everyone else who disagrees with his view must be wrong. One of the great faults of the Christian Church has been in drawing mutually exclusive circles. History is full of such cases.

During the early days of the Reformation, the Old Church said: "You are saved by works and works alone. Go to mass; say confession; pay your pence to Rome. These deeds will guarantee your salvation." Then the wave of the Reformation rose to object and soon came an opposing voice crying, "That is all wrong. Faith, and faith alone can save you. Your acts have no value; but faith is everything." We can see now that these are two angles of the same truth. James anticipated such a controversy by writing "Faith without works is dead" and we know the reverse to be true also.

Then came another disagreement. One Church said, "Here is the formula for true religion. It consists of these rituals; these sacraments and this prayer book." Soon another group rose up to remonstrate: "No, religion is not in a book; it can never be bound into a concrete form. Religion is an inner experience and worship must spring spontaneously from the heart." We have, most of us, come along far enough to see that truth lies with both.

Man is a creature who loves to draw lines, but God is the Power that ignores lines and man-made barriers. The more able we are to see some good in everyone and some truth in all beliefs, the closer we shall come to the mind of God.

Some seventy-five years ago the Fox sisters, who were endowed with a psychic gift made a contact with a world of psychic force. Immediately they threw overboard all previously learned religion and concluded that true religion was to believe in psychic phenomena. Then the orthodox groups went into hysterics and worked up a high blood pressure proving that the spiritualist was a heretic, a fraud and an unbeliever. Now anyone who has studied the facts knows that such a controversy is not completely justified. A little research on the subject will reveal that much of the psychic

phenomena has been demonstrated to the satisfaction of many scientists. On the other hand, a little common sense will tell us that religion is a whole lot more than hearing spirit voices in a seance room.

Then Mary Baker Eddy discovered a new angle of the use of God's power and a new approach to the use of the mind. She concluded that the main purpose of religion was to heal the sick body and to keep the well body healthy through exercise of mind. Again the conservative groups became excited and called her a fake and a false prophet. Yet any physician will tell you that faith has more power to heal than all his medicine. While the life of Jesus will reveal that His mission was not only to heal bodies, but the soul as well.

Some popular teachings tell us that Divine Power should be used for material advancement, prosperity and personal success. Others think this is blasphemy and say the Power is for use of the soul only. Again the life of the Master will demonstrate that His Father was all inclusive in His blessings, caring for the material as well as the spiritual welfare of His Son.

Suppose we look to the legend again. The sons found that there was one thing they desired more than anything else, and that was the restoration to health of the girl they loved. In the face of this crisis, the arguments about the comparative values of their gifts were unimportant. In our lives, we, too, have one consuming desire, the goal which is variously called salvation, spiritual unfoldment, cosmic consciousness or abundant life. All terms mean practically the same thing. In seeking our goal, we too, cling to certain objects and form, thinking they are the best and only.

Let us make further comparisons. The ivory tube may be compared to faith, for faith is the ability to see far. When we see only a few days ahead we worry, for worry is always near-sighted. But faith permits us to see that God's hand makes all things well eventually. Faith is essential to any religion; you cannot do without it.

But the ivory tube alone could not save the princess; they needed the magic apple. This in our case shall be good deeds. Faith is merely a force and has no form outside of our deeds. It must be put into a channel of service and actions, formulae and rituals. Holy Communion and prayer are two forms to make faith efficacious. Faith without works is dead works without faith are powerless.

This still leaves a gap between the two. It required the magic carpet to come to the

of the princess. That magic rug to us is
 rship which carries us away from our nar-
 world to the realm of spirit. Faith, deeds
 religion are not complete without worship.
 ur life needs the spiritual food for the soul
 t worship gives. You need the benediction
 music and the sacrament of silence that
 ke up worship. You need the mystic com-
 nion with the Wholly Other and that con-
 t is made more possible through the concen-
 tion of many minds and souls in the same
 rship form.

The brothers needed a near tragedy to learn
 lesson. Ofttimes it takes a near tragedy
 our lives before we forsake our narrow con-
 sts of God for faith in an infinite Father.
 the bedside of a dear one, a man who has
 aied faith healing will find himself hoping
 inst hope that it is possible. One who has
 ffed at sacraments as hollow forms when
 nged into the morass of sin will desperate-

ly come to the communion altar seeking for-
 giveness. In the face of poverty, bankruptcy
 and unemployment, many a person has come to
 God in prayer, hoping God is really interested
 in our material welfare.

In the darkness of despair we must learn
 how big God really is. We learn that all
 knowledge comes from God; all good deeds
 lead us to God; all Truth is part of God; and
 all faith can use God's power. We start with
 a small circle. Works need worship; worship
 needs faith; faith needs works. Then as our
 minds grow we will add to that circle more
 qualities of religion. As the circle grows, our
 God will grow. As God grows our religion
 will become more important to us. As it does
 it will give new meaning to every action, every
 thought, every minute. When this happens
 you are approaching the abundant life. This
 is the goal of all living.



WERE I TO RULE THE WORLD !

*I wonder what I'd do, just now,
 Had I a heavy hold
 Upon this world of movement, men and
 things—*

*What I would do about the war,
 Or about hatred, murder, lust
 And thoughtless, heartless infamy,
 Entangling both heart and soul?*

*Perhaps the chastisement I'd lay upon all men
 Would lack the barest element of wisdom!
 Likely my wrath would heaviest fall
 On such as unto me seemed most ungrateful,
 Not wisely learning the causes urging them on.*

*The traitor who impiously smiled at me
 And all the while did me some ill,
 On him would surely fall
 A punishment both long and hard.*

*So would it be,
 Had I a heavy hold upon the world just now!
 I'd likely see and punish cases
 While the whole great, infamous CAUSE
 Would leer with satisfaction
 Out of the twilight of things.*

*How good it is a righteous destiny decreed
 The ruling of the world
 Hath not been left to me.*

Toronto, 1945,

—G. A. LEICHLITER.



The Editor's Columns



Making Christmas Perpetual

WHEN we try to explain or rationalize a value it loses its power and beauty. The best things in life are felt not defined. As yet the triumphs of science have not included a machine for registering love or emotion. No system of bookkeeping, double or single entry, can put down in cold arithmetic or lifeless statistics the deeds of benevolence or philanthropy. When it comes to the finer things of life, the difficulty of words used to express them are their limitations. We are all hopelessly unexpressed. That is why the word became flesh and dwelt among men. Doctrines and creeds fall before revelation through personality.

The fact of Emmanuel — God with us has been the despair of all delineators and genius — pens are halted when they strive to do it justice. Words are but symbols and the Christian ethic must content itself with symbolism until that day when we no longer walk by faith but by sight. What Jesus has meant, does mean, shall mean, beggars description. The best we can do is wrap His idealism and standards in one large noble bundle — a huge Christmas package — and label it "Jesus Christ's Conception of Human Life."

The Christmas spirit is manager of the greatest birthday celebration since the world began. It is the herald of the golden age. For a brief period the war drums are muffled and the battle flags are furled. The world enjoys an Armistice. Self is forgotten — others are remembered. The incense of love and affection smothers human hurt and hindrance. It is a beautiful picture. But it is a snapshot. Let us make it a broad canvas, covering not a small space but spreading over the years — reaching through the days and weeks and months and years to come. An eternal landscape, seascape or skyscape.

Let us give permanence, continuity, to the Christmas Spirit. The outward and visible signs of the inward and spiritual grace cannot endure. The feast shall stale. The wreaths shall wither. The gifts shall perish. All the outward and visible signs shall have their day and cease to be. But the inward grace and spiritual content is everlasting. Peace on earth

and good will toward men — these can be given immortality. Let us make Christmas perpetual by those kindly considerations and benevolent promptings which are the very essence of this Christian revelation.

Let us remember the fact of Christ and not the date of Christ — His presence and not His theology. His Rose and not His botany, the star of Bethlehem, and not its astronomy. Creeds and systems break down before His matchless life and splendid example.—R. B.



A Puzzled Parson

THERE are many things which puzzle the preacher nowadays. He should not feel that his case is unique, for everybody else is puzzled. We are told that ours is "the great age," but at the same time it is the most sanguinary age of all. Men's minds have uncovered the hidden mysteries of the atom. We spend two billion dollars in developing the atomic bomb for the destruction of our enemies. We have known in this enlightened age the "brutality and magnificence of war," the sacredness of personality has been violated, and men and women and little children have been treated worse than the beasts of the field.

The dilemma of achieving peace in an atomic age is a problem not alone for statesmen, but it also concerns the common man. How can nations forget the sacrifices of the millions of men from the common walks of life? The nations talk of peace and at the same time all nations are to have the largest standing armies in the world! The marshalling of our greatest scientists to carry on their work is heralded as a defense measure. How can these forces be reconciled, peace and preparation for the next war?

Good will in an age of hate, has baffled the minds of right thinking people around the world. Have we discovered any plan for the postwar world that involves sacrifice? The contests between capital and labor go on apace. We proudly boast that this nation was built by hard work, honest toil, sincere living, and Christian faith.

Democracy is arraigned against the rule of force. In essence there must be the teaching

democracy is worth living for as well as for. Manifestly, Utopia is not around the corner. The principles of work, honesty, good will and Christian faith are old, but they are essential in the building of a stable society. The world order shall be established only when we realize the truth of a great prophetic Psalm, "Righteousness and peace have kissed each other." How can we achieve these blessings definitely to be desired, if we do not understand the way of enduring peace? — *W. F. H.*



Are People So "Dumb"?

I EXPLAINED it to a woman four times, yet she didn't understand, even though it was very simple. This afternoon I was called straighten out a bad domestic tangle which never should have been. Some weeks ago I had been asked for advice and had given it. If that advice had been followed the tangle never would have resulted. So I asked, "Why didn't you follow the advice I gave you?" The reply was arresting at least, "I guess we're too *dumb*." Then I met a soldier who had been recently discharged. He had seen a lot of combat in a campaign. After a while he said, "You know, there are too many gullible people in the world." "Why do you say that," I asked. "Well," he replied, "just look at them. Somebody thinks he's a superman and a lot of gullible people follow him. Then they get into a jam and look what happens. Some one tells us winning the war will make peace and a whole lot of people believe that. Then we are told the United Nations will make permanent peace and a lot of gullible people believe that. But look what happens. Too many people believe anything."

When I asked him to explain further, he said, "Wars don't make peace. They make things worse. What we need for peace is for people to get peace in themselves. They're just so gullible. They believe fighting makes peace. When they believe an organization makes peace. It isn't its people that make peace, and we must educate people that way."

I assured him he was correct, and while he might not know a lot of theology, he was talking a lot of good Christianity. What an organization does depends upon the kind of people back of it, and to keep peace we must give peace in the hearts of men. Jesus' teaching is still true, "You must be born again."

Then I thought about Jesus and how He brought to man the most sublime teaching the world has even seen, and the only teaching that will bring peace and all the blessings of God to

men. Then I quickly saw in my mind's eye the long struggle and the many sufferings of mankind. War after war unrolled before me. I saw man putting his greatest discoveries to destructive uses. And I saw thousands here reject Jesus, and other thousands there give Him mere lip service. In the face of all the thousands of years of history I saw man still reaching for military power and training, while rejecting the lowly Man of Galilee. I saw them nail Jesus to the cross and choose a thief, Barabbas. I saw them sending their sons and daughters to the sacrifice of Mars and laughing to scorn those who preach love and brotherhood and peace. All this and more I saw, as you have seen also. Then I asked, "How long, O Lord! Why are people so 'dumb'?" — *W. R. Siegart.*



Current Exchange

FOR the first time since Pearl Harbor, we were riding the beastly brush below the Rio Grande, behind a pack of "cat" hounds — good medicine for what ailed us most. Those arid reaches flowed with wild honey if not with milk, and the wild turkeys, prepared by our colored cook, melted in the mouth. The camp cuisine plus the huge spotted Jaguar taken put a fine finish on the safari.

At Matamoros, the only city met in our wanderings, the group stopped to load up with mementos and curios to bring home. Serapes, leather and silver-handicraft work of extreme delicacy and charm, finger-nail designed plaques, brightly enameled, and colorful wood inlay pieces, all changed hands.

Desiring to be rid of Mexican currency I carried, I tendered the paper pesos for a piece which had caught my eye. A curious expression of surprise, if not confusion passed over the face of the salesperson at the sight of my Mexican bills. In broken dialect she informed me that the price was seven dollars, American not Mexican.

Then it was that I discovered that here in a Mexican owned and operated shop, served by a Mexican sales force, Mexican made wares had all been priced and marked in American values for the convenience, presumably, of the tourist, not the native.

The baffled clerk called another and together they went into a huddled, animated conference in Spanish. Then the owner of the shop was called and together, with paper and pencil, the three tediously figured out how much my purchase of a Mexican curio, in a Mexican store would cost in Mexican money. It was a long, wordy procedure.

(Continued on page 599)

THE CHURCH AT WORK



If You Were God

This question, which is tormenting the mind of a reader, has been asked in many forms during these dire days. Why did God allow helpless old people and innocent little children to be bombed to death in Britain? If God can do anything why doesn't He act? We are left with the misery of choosing between a God who is all powerful, but not loving, or a God who is all-loving, but not powerful.

Let us begin by asking what we mean when we say that God is Almighty and Omnipotent. Do we mean that God can do anything that He likes? If so, how would you answer a child who asked if God could make a clock that would strike less than one? The Scripture says He cannot deny Himself and similarly He cannot destroy Himself. He cannot cause anything to exist and not to exist at the same time. The theological master of the Middle Ages, Thomas Aquinas said that "Omnipotence is the power to do whatever does not involve a contradiction. But of this last it is more true to say that it cannot be done than that God cannot do it." Chew that over in your mind.

And then consider this — the omnipotence of God is limited by the creation of morally free self-determining beings such as we are. He made the stars to wheel in their systems. He made the atoms to dance to His tune, but when He made us — He started a family and entrusted us with the risky gift of choosing so that we are free to co-operate with Him or defy Him and go on our way however ruinous it may be. Every family imposes limitations upon parents because children as they grow up must be free to think for themselves and make their own decisions. God in creating hosts of free beings with whom He shared His personality, submitted Himself to a most important limitation of His omnipotence. So that if we are to co-operate with the divine plan for this world, we must do so of our own free choice.

God is not a Dictator who compels us to conform to His schemes. He is the supreme Democrat who respects the powers and personalities with which He has endowed us. He never bludgeons or bullies us into His ways. He cannot make us free and interfere with us.

Had He made us like machines incapable of going wrong — obviously we should have had no conscious life — no personal joys or sorrows — we should have been unthinking machines. See then that we have been made responsible beings with all the possibilities of using or misusing our freedom. We can help one another or we can hurt one another — as in the Japanese treatment of nuns.

It appears then that part of the answer to the questions — why doesn't God intervene — why doesn't God remove the cruel aggressors, is for each of us to ask ourselves — Why does God put up with us? Most of us have at times been aggressive, proud, ambitious, and perhaps even ruthless. There is no difference in kind, but only in degree between our conduct at its worst and war. It is just as much a problem why God tolerates us as why He allows war. War is the red, ruthless and public harvest of seeds which are in all of us. We must be prepared to ask all these questions or none of them.

This brings us to a further fact — there is a solidarity in human life — we are all members of a family. We suffer for the failures and sins of other members of the family and they suffer for ours. God allows, though He does not will this suffering, because it is part of the price He pays for making us free beings. "No man liveth or dieth unto Himself alone." God wisely arranged human life on the basis of the family instead of the individual. A purely individualistic world where each was self-sufficient and independent would be an infinitely poorer world than this. We should not enjoy the benefits of the love and sacrifices of others which far out-

high the sufferings that membership in the family involves.

A man asked Peter Green how he dared speak of a God of love with this wicked war going on. Peter Green said: "You are very hard on God. Just fancy you are God, and tell me what you would do. You must not say you could not allow any sin, for that is to destroy man's character as a free being. But what else could you do?"

The man thought for a moment and then said: "Well, one thing I would do. I would not let anyone suffer for anyone's fault but his own." Peter Green said: "Oh! Oh! What a dreadful world! And what do you propose to do with mothers? I suppose when her son comes to the gallows, or her daughter to shame, another is to go laughing down the street, saying, 'I don't care. It does not trouble me?' The world you want would be one without parents, friends, saints, or heroes."

Well, it amounts to this — that God is seeking to lead us into our heritage along the slow and winding trail of freedom, educating us by our mistakes and failures. God could work without us. But He could not then have the world He seeks — a world of free human beings who, of their own choice, love and cooperate with Him and with each other.—C. Irving Benson, D.D., *Church and People*, Melbourne Herald.



World History in the Making!

There are moments in the world's history when great decisions are taken, the implications of which shape many decades. We stand now at such a juncture of history and destiny. Revolutionary ideas, underlying the war and intensified by it, struggle for mastery. Every sector of society is involved in the struggle; there is no neutral territory. The workers of the world, and especially their organized movements, will be deeply affected by the outcome of the struggle and the patterns of the future depend very largely on their policies and their strength.

By virtue of its own organized life in the world the Christian Church is involved at every turn, and by its Gospel it is committed to work for justice and brotherhood in all areas of society. Under God, as He is revealed to us in Christ, all men belong to one community, are subject to one righteous judgment, and have the same hope of redemption. As men set out to rebuild their common life, Christians confess their share of guilt in the crash of the world and seek to assume their proper role in the world's rebuilding.

In a mood of penitence many groups must work and plan together for the refashioning of our society. Governmental agencies, the churches, employers, and workers are especially responsible for certain tasks in our domestic industrial sphere. These tasks include:

1. Making possible an adequate and secure standard of living for all, based on full employment, a high level of production, good housing, and sufficient protection by social insurance against hazards of accident, illness, unemployment, and old age.

2. Providing an assured annual wage for all workers and an adequate annual income for every family.

3. Preserving those legislative gains which constitute a new Magna Charter for labor. Having championed the fundamental rights of labor for many years before their recognition in statute law, the churches feel a peculiar responsibility for their maintenance and further extension. In particular, support should be given now to exploited workers in backward areas of American society where the local culture is almost fascist in character. Management cannot afford to be judged by such conditions any more than organized labor can permit them to go unchallenged.

4. Integrating into our industrial order all workers without handicap because of sex, race, creed, or color.

5. Accepting special responsibility for the happy adjustment of returning servicemen and women to civilian tasks, and the effective relocation of war workers in a peace-time economy.

6. Extending workers' education, and developing a labor and industrial leadership competent to serve the general welfare in difficult years ahead.

7. Finding constructive ways of using the increasing amount of leisure time which successful industrialization makes possible and imperative.

8. Strengthening the incentives and deepening the meaning of labor by renewed emphasis on the Christian doctrine of vocation, and by according equal honor to all men who do essential tasks faithfully.

9. Averting a renewal of industrial warfare when the international war has ended, not by repressive legislation presuming to coerce peace but by insistence on conference and negotiation as democratic methods of solving disputes.

These are some of the tasks our nation must face at home, while it is engaged simultaneously in momentous responsibilities abroad. Ultimately all undertakings involving mankind are kindred tasks. No man is free so long as a

single slave remains; no family is secure so long as refugees are homeless; no nation is great so long as some nation is impoverished. Ours is the task of finding prophetic vision for the decisions the hour requires, and of engaging in vivifying deeds for the redemption of the times and the shaping of the future. — *The Federal Council of the Churches of Christ in America.*



When is V-A Day?

This all important subject is discussed by Elton Trueblood, pastor of Memorial Methodist Church, Stanford University, Calif., in *The Christian Advocate*, Nov. 8, 1945, page 13. Your local Methodist pastor will be glad to share the issue with you, if you do not already have it.



Drama and Pageantry For Church Use

Drama in the teaching of Religion is a potent ally. All ages are interested and susceptible to its use. Excellent suggestions and many specific recommendations are included in the September, 1945, issue of *International Journal of Religious Education*. The material in the issue is timeless, good at any and all times. The address is 203 North Wabash Avenue, Chicago 1, Ill. Single copies are 15c each.



The Christian Church Foundation, History, Growth

A fascinating and absorbing subject to any Church member, if well presented. Thousands of adult members have little comprehension of the history, aims, and doctrine of their own specific denomination, let alone the Christian Church as an institution of world-wide influence and significance.

A Guide for Use in such a course is offered to pastors by Roland H. Bainton, through The Pilgrim Press, to be used in connection with kodachrome slides, 150 in number. The guide is said to come in attractive, practical, loose-leaf form, containing notes on the 150 slides in the series on the panorama of the Christian Church; also, for use without the slides as a source book on the history of the Church. The material on the pictures included in the guide presents interesting facts on church leaders, symbolism, architecture, and growth through the years. *The Expositor* will forward your request for a circular describing the slides and guide. The cost of the guide itself is \$3.00.

New Picture-Strip Shows Christian Principles in Action

A new type of Bible picture-strip, appearing in the Sunday School Story Papers, *What To Do*, *Boy's World* and *Girl's Companion*, is being published by the David C. Cook Company.

Hero of the Strip is Tullus, fifteen-year-old boy, who goes through perilous adventure and escapes with an unshaken faith in God and belief in Christ's teachings. Each week, the strip

Adventure Stories from Bible Days



being of serial nature, emphasizes the Christian principles taught in the lesson for the following Sunday. This is the chief purpose of the strip — to illustrate, weekly, the theme or topic of the Sunday School lesson for the following week and thus stimulates the pupil's interest in the lesson and his curiosity and desire to learn more about it.

Bible background, dress and customs are pictured but neither God nor Jesus nor any important Biblical figures are ever shown, though they are frequently referred to in conversation between strip characters.

Educators know that young people think largely in pictures, that they learn better through the eye than through the ear. With hundreds of "comic-strips" in newspapers and magazines which have no purpose but to thrill their young readers, "Adventure Stories from Bible Days," using the powerful "pull" of the modern picture-strip, in color, to teach Bible principles and stress Christian action, should be an unusually effective teaching tool.



Programs For the Young People's Hour

"Our young people do not have the time to work out original programs for their early Sun-

lay Evening Hour, and interest lags. What can we do?" writes L. D., Troy, Ohio.

You may find some excellent and helpful material in a book issued by Bethany Press, St. Louis 3, Mo., entitled, "The Altar Hour," by Lotz, \$2.00. The volume is made up of material offered by a number of men who have had experience with young people's groups. Ask for the Bethany catalog, as you will find other books on this phase of your Church program.



One-Day Weekly Adoptions Of Juvenile Offenders

A plan outlined by Bernard Johnson, Negro patrolman, attached to the metropolitan police department's new Juvenile Bureau, Washington, D. C., is reported, and calls for close co-ordination between officials of the police bureau, church people and other interested groups.

The plan is designed to encourage juvenile offenders to attend Sunday School and Church Worship services through "Adoption" of the children by Church members for one day a week, and is being studied by the Washington Federation of Churches, in conjunction with several American Legions and Veterans of Foreign Wars groups.

This plan, put forward by Bernard Johnson, would seem to embrace some phases of Personal Evangelism of practical and lasting value, far out-distancing the two-weeks-a-year plan long used in many churches. The cardinal value is of course that it touches the young, where effort is so sorely needed. While it would provide a feeling of worthwhileness to many a child, and lead him into a channel he might never discover on his own, it would also keep him out of mischief, and — provide a bond of kinship between the children and the adult "adopters."



Making a Speech

Henry Van Loon is quoted as advising anyone undertaking to make a speech (which includes sermons) to make a rule *and work it*—to

Plan Carefully;

Be Consecutive;

Be Specific;

Appeal to Emotions and the Intellect;

Get Results (Remember all speech making has a definite object, and the result is the test of your success);

Be Clear and Simple, using short words and brief sentences;

Be Adaptable, have your speech fit the audience;

Present Your Message Carefully, as if you believed it yourself.

Observations On These Various Points Include:

1. Plan your speech with care, never trust to inspiration. Assume to speak only when you have thought out beforehand what you are going to say. The boast of some speakers that they always speak extemporaneously, that their speeches are never twice the same, may well be the cause of the failure of many meetings.

(This writer's experience is that many speeches made extemporaneously begin with "This reminds me . . ." and end with an insipid poem).

One of the greatest speeches of all time, Lincoln's Gettysburg Address, was drafted three times before it was delivered. If that great master of English, his heart filled with the subject on which he was to speak, and a deeply sympathetic understanding of the audience, felt it necessary thus to work over his material before addressing an *audience fully aware of his high position and power*, how much more necessary it is for the average speaker to do likewise. If the speaker finds it distasteful to write out a whole speech, the safe and wise thing to do is to prepare a comprehensive outline. Revise the outline as your thought on the subject progresses.

2. Be consecutive by planning your speech to move forward; let one thought lead another toward your goal. When you have made a point, pass on in logical order, and the audience will travel with you.

3. Be specific by visualizing things for your hearers. If your speech presents *word pictures*, the impression of your message is both stronger and more lasting.

4. Appeal to both the emotions and the intellect, BECAUSE people do their best, work their hardest, and make their greatest sacrifices and contributions when *both* their reason and their emotions are involved. They must not only be *moved* to accept your gospel; they must be *convinced* that they should support it with time, energy, and money, and feel that it is so good they must share it with others.

5. Get results by keeping in mind that there is a *definite object* to be attained in making your speech. With us (ministers) it is to win men and women to Jesus Christ.

6. Be clear and simple, avoid words that few understand. Jesus spoke to His followers in everyday language, so those who came to hear could understand Him. Many people have no dictionaries; few use them. Talk the people's language, in clear and simple words and phrases. *Don't be slangy!* It is possible and

desirable always to keep the thought of one's message on a high plane, and do so in simple language.

7. Be adaptable. When you have learned about the audience and the place, you will have an understanding of local conditions, and armed with facts about the number of Churches, community response to Religious Education, Sunday School attendance, Missions, Missionary support, financial support of local Churches, and community projects, Young People and their interests, Home and Church-cooperation, attitude of news agencies, etc., you will know how to approach the intellect and the emotions of your hearers. Re-write your outline or speech, if necessary. Draw illustrations from things the audience knows about. An audience of factory workers will respond to your speech, if you indicate knowledge of their work, lives, needs, temptations. Likewise, tradesmen, farmers, soldiers, teachers, ministers!

Reading of speeches written and presented by others is excellent training; it is neglected only by immature thinkers. Tirades on the topic of "canned" speeches are no novelty. The fact remains that reading of speeches, (sermons included) is first-hand laboratory exercise and experience; it shows you HOW it is done. Assimilation, thought on what you read, woven into your own experience and the needs of the audience you expect to address, will help you to dress up your words and sentences in your own way, — make them *your* ideas, thus *your* speech.

Frequent reference to writers, frequent quotations from others, are a hazard to the average listener. It diverts his attention from the main theme; he begins to wonder what the speaker thinks. "Digesting" what you read, making the thoughts and convictions your own, will permit you to take the audience with you on the road to your goal!

8. Forceful presentation is achieved through study, experience, and conviction on the part of the speaker. A great master of public speaking said, "Attack your audience, or it will attack you." You need the response and support of the audience to win your goal, and this rests with you. If you have a message, in which you believe — believe enough to embue the audience with that same degree of faith, you will win your goal.

Enthusiasm is born of conviction. It is faith and earnestness, not noise and high sounding words, that win the goal. Part of an effective speech is knowing when to close. The closing thought should be one, clear and forceful enough to remain with the audience. A visiting preacher asked a college president how long he

could speak to the students, and the reply was, "There is no time limit. Your message will determine when you are through!"



20,000,000 Idle Missionaries

"It is a long step from 17,000,000 unchurched children in the nation to 17 new pupils in the local Sunday School," writes Elmer A. Kettner, October, 1945, issue of The American Lutheran.

"A bird in the hand is worth 17,000,000 in the bush," he continues. "How to find these children, get them to step inside the Church door for the first time, and keep them after they have visited us, is the real problem of the Sunday School leadership. Many of us have bypassed the most obvious and most successful method. We have let 20,000,000 potential missionaries stand idle in the market place."

You will be interested in Rev. Mr. Kettner's experience and conclusions.

Missing Link

Our Sunday School limped along for years. We canvassed the community, distributed Sunday School flyers, broadcast before Rally Day, and advertised in the newspapers until the city was well aware that we had a Sunday School which taught the Bible, and that children were welcome. But we didn't get the children. In the chain of our endeavors, there was a link missing somewhere. It finally occurred to us that our best missionaries are the children themselves. They get close to their schoolmates. A personal invitation from them is worth ten from a strange preacher. So we emphasized personal missionary work in the Sunday School for a while, telling our children to bring in others for the love of Christ. Somehow we failed to impress them. The link was still missing.

Incentive

Perhaps children need some tangible incentive to drive them, some little visible reward to lure them to work, we reasoned. On that theory we devised a contest between the boys and the girls. Like the Wise Men we were going in search of Jesus. Who would get there first, the boys or the girls? For each boy present on time each Sunday the boys received one point. For each new pupil brought in by the boys, they were credited with five points. The girls were scored likewise. Miniature figures of a boy and a girl were suspended from a cord stretched across the front of the room. For ten weeks the contest continued. Three to five minutes were used during the opening period each Sunday to

plain the rules and to encourage effort. We used the following themes for these brief talks:

1. The Wise Men's Faith and Ours.
2. The Wise Men's Difficulties and Ours.
3. The Wise Men's Love and Ours.
4. The Wise Men's Use of the Scriptures and Ours.
5. The Wise Men's Worship and Ours.
6. God's Revelation to the Wise Men and Us.
7. The Wise Men's Gifts and Ours.
8. The Wise Men's Light and Ours.
9. The Wise Men's Fulfillment of Prophecy and Ours. (Gentiles.)
10. Why the Wise Men didn't Tell Herod, Why We Must Tell Others About Jesus.

Application was always made with the contest in mind.

Results

A week or two passed, and then results began coming in. We found the children running to get here on time, and they brought others. With years of labor we had been unable to ferret out these unchurched children. Canvasses usually showed them claiming membership somewhere, even if they didn't attend. Invitations failed to bring them. But our children persuaded them. We had promised to reward them. At the close of the contest we put on a simple Saturday afternoon party and gave miniature gold crosses to all the winners. They were delighted. They wanted to run the contest again immediately.

Other churches heard about it. "Write it up for us," they pleaded. We prepared materials, ferreted them at approximate cost, and soon other churches were reporting better results than ours.

"We used the Wise Men Contest, and we were more than pleased with the results," a mother in New Jersey wrote. "Through it we required 40 new pupils. Our enrollment is 100. The children became quite interested."

"We gained 21 children through the use of the contest. I baptized 15 of them in a service in June. I like the suggested talks best of all. We found our children eager to help," wrote a pastor in Indiana to Mr. Kettner.

"Attendance increased 26%; enrollment increased 20%. 30 new pupils," wrote an Ohio pastor.

Objection Overruled

The objection has been raised that a Christian child ought to do missionary work out of love to Christ, and not for earthly reward. It's true! But remember that even our Lord Jesus acknowledged "The spirit indeed is willing, but the flesh is weak." The fact of the matter is that the contest works. You can't argue against facts. I have seen Scouts and Cubs put in an

unbelievable amount of effort to secure a pin or button. After five or six awards, all very much alike, they were still as eager as ever to work for more. Even the Army and Navy recognizes meritorious service with ribbons and stars. Is there any greater service which our children could render than to help bring in these 17,000,000 souls whom we ministers, teachers, and laymen have failed to contact or to convince?

Make Your Own

You can make your own materials, concludes Mr. Kettner. Have one of the teachers or children design figures of a boy and a girl, 8-10 inches high, in colors, walking to Sunday School. Suspend each with a paper clip from a cord 20 to 30 feet long. Put a big, gold star above the goal at the right end of the cord. Keep a written accurate record of total points for each side from week to week. Move the figures on the cord each Sunday to show approximate progress, and to indicate which is ahead.

Mr. Kettner says, "We still have a few figures in color which we will gladly send to those who request them for 10c in stamps (8 Ellington Road, Wollaston, Mass.) but your children will be just as eager and interested with home-made figures."

"It's a long step from the unchurched home to the inside of your Sunday School room. Perhaps you will find, as others have, that a contest provides seven-league boots."

* * *

The editor of this department of *The Expositor* wishes to add to Mr. Kettner's conclusions regarding the practice of issuing awards, that it is not the button, the star, the ribbon, that counts with the one to whom it is awarded. It is the accomplishment for which it stands. Setting goals and working to achieve them is as natural as breathing. Awards, indicating the achievement of a goal, are based on sound and healthy psychology.

One might ask also, "If Christian children should do missionary work without awards," why does the same argument not apply to adult Christians, few of whom ever think of seeking out another to invite or take to Church? How many adults assume the missionary spirit realistically enough to speak to the stranger who ventures into the Church, and occupies the same pew?



This Is It!

It was the first Sunday in September, 1942. The Sunday School teachers were in session. All the other folk got a thrill in seeing Otto and

Geoffrey and Phil and Jimmy, young men who had come up through the church school, lining up to take classes. Things went swimmingly for two months when all four were pulled away for grimmer duties by the draft.*

It is the first meeting of that committee in September, 1945. The reports are coming in. Otto, after thirty-one missions as a bomber pilot, is back in "civvies," and all ready for the class he pulled out of three years ago. Geoffrey will be "out" by Christmas. And so the reports go for the Sunday School teachers now heading back for that teachers' meeting from all over the world.

This is it! — the growing stream of boys returning who grew up in our churches, loved our church schools, and planned to teach in them. Their return is, for the churches, one of those moments which will settle things one way or the other.

How will the churches meet that moment? With a superficial welcome that soon subsides? Or with an interest that lasts? With a plan for friendly guidance in the program of today? With a gracious and understanding balance between pushing these newcomers too fast and not pushing them enough? Will they be accepted as persons, just as before, until there is some reason for treating them in some special way as "returned men?"

There is much encouragement in the way in which churches are already meeting this challenge, and a summons to us all to do better. The churches stand to lose or gain, if not all at least much, by the way they understand that "This is it."

* These boys were written up in the *Journal* for May, 1943, page 4, under the title, "See Here, Mister Jones." — *International Journal of Religious Education*.



Welcome Home

This is the title of an attractive four-page brochure printed by Westminster Church, Rochester, N. Y., to present to all service men, as they return to the home fold. The first page of the brochure, 4" wide and 8" long, carries a neatly printed *Welcome Home* greeting, a cut of the American and Christian flags, and the name, address of the Church. The second page has this message at the top —

"These long months when you have been absent, you have never been out of our thoughts and prayers. We have endeavored, through various means of communication to 'keep the lines open.'

"Your letters to us have meant much. In the Church Office we have a file of pictures, printed matter, and the letters you have sent us.

This will be part of our permanent historical record.

"We have earnestly tried to keep our pledge to you — the pledge we made when we dedicated the service flags which are displayed in the Sanctuary —

"We dedicate these service flags as a symbol of our serious determination to remember what our freedom is costing; God help us to be such heroes at home so that when you shall, if it be God's will, return home, you will find here churches, cities and people for whom it was worth fighting."

As you return to civilian life may you find that pledge fulfilled.

* * *

This greeting and pledge is followed by a list of some of the war accomplishments of the membership, in support of the boys at the front.

On page three we find this paragraph —

N O W

the next responsibility we gladly accept is to render any possible service to help you in the process of readjustment to civilian life.

What Can We Do To Help?

Anticipating the fact that you might wish to avail yourself of the helpful counsel of men in representative branches of life work, we asked a group of our men, in various professions and vocations, to be ready to counsel with you. They are now ready.

What Are You Interested In?

Social Service Recreation	Sales
Medicine	Small Retail
Dentistry	Building and Services
Ministry	Department Stores
Education	Insurance
Accounting	Radio
Engineering	Utilities
General Business	Banking
Manufacturing	Undertaking
	Law

In our Church Office there is the list of men who await your call. They will be happy to talk over plans for your future with you.

* * *

Page four is a brief statement, entitled, "Your Place in Westminster," setting forth the hopes and dreams of the congregation for the coming days, in which the servicemen are invited to accept their share of direction, work, and responsibility.

Psalm Tune Contest Announced by Monmouth College

Monmouth College announces the Third Annual Herbert Memorial Psalm-Tune Competition with an award of one hundred dollars for the best setting of a prescribed metrical version of Psalm 126 in four-voice harmony for congregational singing. The contest closes on February 28, 1946.

Conditions

The competition is open to all composers. The one hundred dollar prize will be awarded in May, 1946.

The winning tune becomes the property of Monmouth College and will be published with subsequent annual winners at the college centennial in 1953.

The 126th Psalm in the version printed here is to be set for congregational singing, in four-voice harmony, in a 4-line tune, each of the stanzas to the same tune, with no repetition of words.

The music is to be written on one page of octavo manuscript paper cut to seven inches wide by ten inches high, or smaller. The page may be sent flat, or folded once or twice. It must be sent by first-class mail. Each tune shall be submitted under an assumed name signed at the top of the page. The composer's real name and address shall be enclosed in a small sealed envelope with the assumed name on the outside. Each contestant shall send an entry fee of one dollar in currency, money order or personal check. For this fee one or two manuscripts may be entered by one persons, but not more than two manuscripts.

Entry fees will be used to pay expenses of the competition, including return of manuscripts and a free copy of the winning tune, to be sent in September, 1946. While great care will be used, the college cannot assume responsibility for lost manuscripts, so contestants should keep a copy.

Manuscripts should be mailed not later than February 28, 1946, to Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

The judge of the 1946 Competition will be Howard Lamont Ralston, of Western Theological Seminary and Pennsylvania College for Women.

PSALM 126

*Metrical Version by Rollin Pease,
University of Arizona, Tucson, 1945*

The Lord hath done great things for us
And therefore we rejoice;

Our chains of bondage melt away
Before His mighty voice.

2 Now joyous laughter fill our mouth,
Songs flow like southern springs.
The heathen say among themselves,
"The Lord hath done great things."

3 The man that soweth precious seed
In darkness and in rain
Shall doubtless come again in joy
With sheaves of golden grain.

4 Turn, turn again to us, O Lord
And show Thy radiant face.
O may we walk in Freedom's light,
Rejoicing in Thy grace.

*(Additional information may be secured from
Thomas Hamilton, Monmouth College, Monmouth, Ill., by enclosing a stamped, addressed envelope for reply.)*



Plan Now For Watch Night Service

Let us organize our plans now for a Watch Night service at the beginning of the year ahead. In addition to a devotional service, let us add a service of dedication to the accomplishment of some of the great tasks and duties before us as a nation.

Let us make an inventory of the things we hope to accomplish as a nation of Christian citizens, a list of the individual accomplishments we hope to achieve in 1946. We do not have in mind giving up chewing gum. Resolutions we make now will concern themselves with the qualities and hopes of mature individuals; citizens of a nation expected to solve world problems.

Putting down some of the achievements we must attain, if world peace is to become a fact, will "take our measure," and show us if we can find a way to accomplish them, or if we shall just turn our backs on them.

The tasks before the Christian people of our nation are stupendous, yet by following God's will, we shall accomplish them in His good time. God gives the grace to accomplish the tasks He assigns us, if we trust Him and carry out His Will. Nightly prayer services in the week prior to the closing of the year will help us to learn God's will.



Christmas in the Home

A 64 page booklet on this subject is available by writing to Bethany Press, St. Louis 3, Mo., price 50c a copy. It contains many usable and valuable suggestions.

Write at once, before stock is exhausted



THE PULPIT



LO, THE STAR

J. B. BAKER, D.D.

"And, Lo, the star."—Matt. 2:9.

EMERSON once said, "Suppose the stars came out only once in a thousand years. How the people would talk about them and tell their children and their children's children of that wonderful night when the sky was full of stars." Well, the people have been telling their children and their children's children of a wonderful night long ago, when a star with a glory beyond that ever seen before or since travelled across the sky like a queen in full regalia on her coronation day.

That star has been the subject of wonder to Christians and confusion to scientists for almost two thousand years. Some astronomers, tracing back the movements of the stars in their clock-like cycles have discovered that there was an unusual conjunction of stars in the heavens about the time that Christ was born. Whenever such a conjunction brings two or more stars so close together that to us they look like one star a very bright light appears in the sky. But no binary or quadruple star ever travelled from one spot to another and stopped there as the star of Bethlehem did.

The only explanation that meets all the circumstances is that it was either a special star called into existence by God for that specific mission or a star called in from beyond the range of human vision for that particular purpose.

I know this sounds chimerical to the skeptic who thinks God is limited by the laws of the universe that He created, but there is no more reason to doubt God's ability to introduce something new into His cosmic universe than there is to doubt Mr. Ford's ability to introduce something new into his industrial universe.

No one dare say to a creator "Thus far and no further," for the creator by the very fact of his creation has the ability and the right to revise, introduce or abolish as he sees fit.

York, Pa.

So to the Christian, exercising perfectly good sense as well as faith, the star of Bethlehem was God's special creation.

The Wise Men acted upon their information, as wise men always do, and as soon as the star long foretold appeared, mounted their camels and started to follow it.

It led them as you know to Jerusalem, the capitol of Palestine, where, by a careful reading of the account, they lost their star.

The loss however was only temporary, for in a little while they pushed their way out through a southern gate past where the world's most famous Y. M. C. A. now stands, and "lo the star, which they saw in the east, went before them till it came and stood over where the young child was."

This experience of the magi admonishes us against two dangers to Christian living, the loss of wonder and the loss of our star.

That little word "lo" is a big window. Never lose it. When life has lost its wonder life has become an egg without salt, a bell without a clapper, a hearth without a fire, a world without children, dull, flat, stale.

And yet how many have lost it. A hundred men walk by a brook and all they see is water. A thousand men may pass under the pagentry of a star-lit sky and scarcely look up, but the psalmist is entranced by it and talks to God in language that Shakespeare never equalled.

Don't lose your wonder, for the charm of life lies in it. And don't lose your star.

The Greek word for star is "STELLA," which is also a woman's name. Many a man has been led to Christ by a woman, his mother, his sister, his wife. But stars are heavenly bodies and even the sweetest and purest and noblest of women are but human.

When I ask you if you have lost your star I am speaking of something that never was human, something heavenly, something altogether divine.

And I am not thinking of conscience either, because conscience is too pliable and adjustable to our desires. We want something and if it doesn't seem quite right, we can soon wrap conscience around our finger and shape it anyway we want it. No, conscience can't qualify as our guiding star.

Neither can custom, because custom is too fickle. Customs change like fashions. It was once the custom to despise the body. One monk referred to his body as, "My brother, the ass."

It was once the custom to burn Bibles, but the descendants of those who did it now print Bibles.

It was once the custom to limit voting to male Church members, now male and female citizens of mature age, whether they belong to Church or not, vote.

It was once the custom to persecute people who did not swallow everything that the Church handed out. The church bells of Paris rang out to the praise of God after the slaughtering of the Hugenots in St. Bartholmew's massacre, and in New England they ducked and branded and hanged old women as witches. Now they are taken care of in Old Ladies' Homes.

Our guiding star is the Word of God.

The only purely divine thing we have to go by. Some have tried to discredit it and others have tried to destroy it. But it is as immune from destruction by man as the stars are.

The Bible is the Star that leads to Christ. Have you lost your star?

Modern life is as full of confusion as Jerusalem ever was. And it is a dozen times easier to lose our star today than it was in our father's days.

Even in our youth the Church had no competitors on Sunday, no radio, no Sunday papers, no Sunday movies, no Sunday excursions, no Sunday baseball, no Sunday concerts. When we came away from Sunday School and Church the thoughts that we got there lingered in our minds and were the subject of our conversations and went into the building of our characters.

Now the world yells and roars at us like a carnival as soon as we are outside God's house and in the din and confusion many lose their star.

Have you lost yours?

To help us answer this all-important question the better I am going to run the light of this star through the spectroscope of analysis. You know a star is a sun and its light is not one color but seven woven into one, which can be separated by an instrument called the spectroscope.

The first band at the left is the Red Band.

That means salvation bought for us by the blood of Jesus Christ. Have you lost that ray?

I am afraid too many of us let service crowd out salvation. We are not saved by works.

Nicodemus no doubt had a cartload of good works to his credit, for he was a ruler and gentleman of high honor, but Jesus told him he had to be born again. If your sense of having been saved is gone you have lost your star.

Next to the red band in the light of this star is the orange band, which suggests the puncturing, crushing, pressure of sin.

Without grief over sins, past and current, there is no real Christian life. Sin will hurt a sensitive heart as a sour note hurts a sensitive ear. By our sensitivity to sin we know our nearness to Christ. Have we lost our star?

Is sin an insult to God or just a lark?

The yellow band suggests royalty, because it is so near to gold.

Do you feel a thrill of reality when you sing "I'm the Child of a King," or do you feel like a fourteen-year-old boy singing: "Jolly Old St. Nicholas," merely echoing something that you once believed.

You have lost your star if the yellow band of royalty is not in your Christian experience.

The green band always suggests immortality.

The Bible is full of the heavenly lure. It tells us in words as plain as language can make it that we are pilgrims and strangers here, that we have a city not made with hands and a home prepared for us there where many loved ones are waiting and watching for our coming. Is the pull of eternity as real and as steady in your life as in the Bible? If it isn't, you have lost your star.

The blue band stands for fidelity, for truth has always been linked with blue. When we want to pay a friend the best compliment we can always say, he is "true blue."

Do you know the best friend the Christian has? You never saw Him and you never will, because He never was visible to the eye. The best friend, the true-blue friend is "the witness within," the Holy Spirit, who witnesseth that we are children of God. This is what holds our brethren in the faith across the sea firm in the indescribable, demonic temptations they have to go through. Do you have the witness within that could hold you steady if all about you made fun of your religion and robbed you of every decency with which our Christian civilization has surrounded us? If you don't, you have lost your star.

The indigo band, the deep blue, stands for concern for others.

"For you I am praying."

"Throw out the Life Line."

"Come to the Saviour, Make no delay."

Some one said, "He who goes to Heaven alone goes to a lonely Heaven," but no one goes to Heaven alone, because there is no lonely Heaven. John was given a glimpse of it and he said he saw "a great multitude which no man could number." Do you feel concern for others or do you feel that if they want to go to Hell that's their funeral? That is as far from the Christian attitude as the North Pole is from the South.

He who has no concern has lost his star.

And now coming to the other end of the spectrum of our divine star, the precious Word of God, we arrive at the violet band, which stands for modesty. When Livingston was praised in his only visit to England for his sacrifices, he said, "I never made a sacrifice in my life." And yet he went through innumerable sieges of fever, waded swamps shoulder deep and even then had a limp arm hanging by his side, made so by an African lion. When William Carey was praised for his wonderful works for India he said, "Don't praise Carey, praise Carey's Saviour." How real is your humility. It is easy to sing, "Only a Sinner Saved By Grace," and yet feel like a Rear Admiral of the Lord, ready to take over if the Lord should become indisposed. If our humility

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real in our highest promotions we have our star.

Don't lose your star. Don't let the world take you away from the Word, for when you lose your guidance. This book is as necessary to you as the guide who takes you through the American Caves and the Roman catacombs and I warn you as our street guide warned us when we were about to push down to the sepulchral depths of the catacombs: stay close to your guide or you won't come out till the Judgment Day."

The Psalmist knew what a star the Word is when he said:

"Thy word is a lamp unto my feet
and a light unto my pathway."

—Psalms 119:105.

He used his lantern to find his sheep but he used God's lantern, the star, the Word, to find his way.

Let us emulate his wisdom and follow the star, never to let anything turn our gaze away, never to lose it in the din and confusion of modern living.

"Lo, the star."



To those who are hungry and thirsty for life eternal, I leave the gracious invitation of the gospel. Come to the fountain of life and drink. Make the quest of the ageless life your supreme quest from this day forth. Claim the promise of the Master, "Ye shall have an abundant life."

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THE LIGHT OF THE WORLD

JOHN W. McKELVEY

Text: John 8:12.

ONE night, amid the silence of the Judean hills, a Child was born. Wise Men came into that land, saying, "Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him." Thus, at the very beginning, and thence onward, men had no better way of describing Jesus than by saying: "And the light shineth in darkness, and the darkness comprehended it not."

Light is something positive and dynamic. Ancient men did not understand its physical characteristics, and they had no knowledge of its speed. They merely knew it was their friend, in darkness—hope, in sickness—health, in doubt—truth. They valued all the senses, it is true, far more than we of this modern world. Taste, to guide them in the choice of foods. Touch, to aid them in a tangible environment. Smell, to provide knowledge of factors, friendly and hostile, in the immediate scene. Hearing, to acquaint them with conditions, pro and con, farther afield. But most of all, they valued sight, because it was inseparably linked with light, and no matter how far distant the light it dispelled darkness and they were not alone.

Our boys who trained in Texas during the war have told us something of the immensity of that state. Perhaps no one has expressed it better than the tall, broad-shouldered Texan who said: "Man, you get up here on one of our Texas hills and you can see straight ahead for two days."

But you can't see straight ahead anywhere without light, and the men who wrote the Gospels knew this was true not only in the physical universe about them but also in the realm of the human spirit. John beheld Jesus as an effusive, transcendent, all-pervading, electrifying Light, the One who came unstinting and unhindered with redemption into the hearts of all men, and that regardless of race, creed, or color. John said nothing truer in his utterance concerning Christ as the Light than this: "The light shineth in darkness; and the darkness comprehended it not." There have been other

lights in the world, but after they have had their day, they flickered and went out.

Despite the darkness of the ancient world, despite the darkness of the Dark Ages, despite the darkness that engulfs our contemporary day, it is just as John set forth the Invincible Saviour long ago: Jesus speaks again unto us saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

"But what," you ask, "what makes you so sure that Christ is the Light of the world? Isn't that just plain wishful thinking?" My answer is essentially the same which Jesus gave. The Pharisees also questioned the authenticity of Christ's claim. But that claim stood in the beginning and stands now because it is verified in the experience of men.

Take the experience of danger and disaster. Here is a son writing his mother from Gaudal canal: "Out here, I have had time to think about the deeper things of the spiritual life. . . . Back home we went to Church once in a while; but the fact is that the Church and the Bible meant very little to us as a real power in our lives. . . . But I have been reading the New Testament, and it has caused me to think very seriously about my soul and the future. Actually, there is no merit in the Church and the Bible apart from the fact that through them 'the Light shineth in darkness; and the darkness (of danger and disaster) comprehended it now.'"

There is the experience of weakness. Long ago Paul pioneered through this dark valley. Now, as then, men are mastering the natural world about them, but falling victims of their own human nature. Like Paul, they are saying: "I cannot understand my own actions; I do not act as I want to act; on the contrary I do what I detest." This dreadful sense of impotence rests like a pall upon us today, and this notwithstanding we have mastered untold secrets of the natural world about us. We have pretended that there is nothing wrong with us, but in temptation and trial our pretending is exposed for the sham it is. We are loathe to learn the inscrutable lesson of our sphere: that "our extremity is God's opportunity." If we would but learn that the AL

Lansdowne, Pa.

ightly is with us all the time; that not once does He forsake us, we should then discover that in our weakness there is strength, in darkness, light.

We are like the man who complained in a sizzling hot letter to a stove manufacturer that due to carelessness and unconcern in shipping the stove, no lid-lifter had been sent with it. Therefore the stove would be returned. After breaching his unleashed temper through every line of the letter, the customer concluded with, "P. S.—Please ignore the above. We found the lid-lifter in the oven." Just so it is with us. When our "feet were almost gone, our steps had well nigh slipped," and we were about to be swallowed up by the deep, then in the moment of our bitterest complaint and outcry we felt ourselves supported by "the Everlasting Arms." Paul thus experienced God. "I sought the Lord thrice that my thorn in the flesh might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

It is no different in our experience of despair. How often we pass through the dark waters of despair! Can you live today and not ask, "Am I my brother's keeper? Canst thou, O searching, find out God? If a man die shall he live again? Who is sufficient for these things? Is the life more than meat?" And when someone cries, "O timid soul, despair not, there was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light," how quick we are to retort with blighting scorn, "Can any good thing come out of Nazareth?"

Carl Sanburg in his *opus magnum*, THE LIFE OF LINCOLN, tells how one news-reporter covered the Civil War front when General Burnside was massing his forces against General Lee at Fredericksburg, Virginia. Getting on the telegraph wire to his paper, THE NEW YORK WORLD, he told his Editor big things were pending, a decisive battle perhaps. The editor wired back, "Hang on to the wire." The reporter, not knowing how to corner the wire until the battle broke, asked, "What shall I say?"

"Say anything," replied the frantic editor, "send us the book of Job."

So that day when the bloody battle broke in word and deed that reporter sent back to the Union the book of Job with all its anguish and despair. And not the least part of Job's experience of despair was the realization that notwithstanding the heartaches and desolations

of the earth, God "standeth yet within the shadow keeping watch above His own."

Dr. Elmore M. McKee, in BEYOND THE NIGHT, tells of a group of American Christians in the Orient a few years ago discussing angrily the ruthless devastation of Nanking by the Japanese. The door opened and a Chinese professor from Nanking entered, saying, "Friends, it is better to light a candle than to curse the darkness." Why, of course, when we consider it, there is no use crying over spilt milk; there is no point in condemning darkness. Both things are minus and negative. The thing to do is to turn to that which is positive and creative. That is what light is. I don't need to argue that the sun is the light of the physical world, nor that Christ is the "light of the spiritual world," in view of our common human experience. But I do need to point out what the Master Himself points out, if this Light is to shine on and on into the darkness: "Ye are the light of the world." That's what He said. You and I must let our light shine.

When I make emphatic the thought that you and I are the "light of the world," two things are involved. There is no light anywhere without a medium. If we will recollect the thrilling story of Edison's search for a medium of electric light, we will at once see the point in connection with our responsibility to "let our light shine." Edison learned there were hundreds of material substances that would not serve as a medium for light. The Scriptures are replete in stating the identical truth in the spiritual realm. If the lights are to be turned on, how think you it will be done? Will it not be done when you and I become lighted candles of constructive attitudes and redemptive reactions? By this I mean our light must shine forth with the varied colors of the spiritual spectroscope: forgiveness, love, penitence, and justice with mercy. Unless all these elements are included we will shine a blue light, or a yellow light, or a purple light, but not the white light of the glory of the Son of God.

We can have the very best medium for light, but without the power we shall not have light, but darkness. I sometimes think we assume God has asked us to be both medium and power. But this is not so. All God has asked of us is that we get in contact, letting God in Christ shine through our souls. And what's more, it is unbelievable that the Light shining through us "shines in darkness and the darkness comprehends it not."

There is the legend of a father who had three sons. Possessed also of a large fortune

and not wishing to give it to a son inappreciative of its value and unadapted to its proper usefulness, the old father called his sons to him and said: "I am about to assign my fortune and I will give it to the son who with fifty cents, which I will give each one, will purchase in the market-place that which will most fill this room." He then gave each son fifty cents and bade them be on their errand. The eldest son, rather confident and proud of his ability to strike a bargain in the market-place, went quickly thence and after the usual haggling brought home a huge load of hay which largely filled the room. The father said, "Well done. Stand aside and await the return of your brothers."

The second son, meanwhile, searched high and low through all the markets, running breathless from one to the other, and at last struggled home with a great bag of milkweed seed which he cast forth until the room was filled in marvellous manner with the floating seed. The father said, "Well done, my son. Stand aside and await the return of your younger brother." Certain that he had merited his father's fortune he waited, anxious and impatient.

The youngest son, however, was long in coming, but just before sun-down he came running home. "And what did you bring?" cried his father somewhat petulantly.

"Oh Father," he replied, "I too went searching, and I found an old woman, burdened with a load of faggots, and I carried them to her cottage, and seeing her in hunger I gave her half my money to buy food. As I returned, a beggar reached forth his hand, and I had no heart to say to him nay. I gave him two thin dimes. Realizing I must be on my search, I turned into the market-place, only to run into a crying child. So unhappy was it I spent three pennies to buy some sweets. And, oh Father, at the very next shop with my remaining pennies, I purchased this."

And holding forth a little candle he touched it quickly to a burning coal in the hearth, and lo! its light filled all the room!

That, my friends, is the promise, if we in self-forgetful service will become lighted candles of the Lord. The Light will shine through us into all the world. "So your light is to shine before men, that they may see the good you do and glorify your Father in Heaven."

"But God shall hold His world above despair."

Be it ours to offer Him the praise and thanksgiving of newly dedicated lives!

UNTO YOU A SAVIOR

CHARLES HADDON NABERS, D.D.

Text: Luke 2:11.

THE Christmas story is the sweetest story ever told.

It is a sweet story because it is a story of love. Love stories are always sweet. It is a sweet story because it tells of a love that knows no bounds. In the measure in which love establishes for itself limits beyond which it refuses to go, in that measure love ceases to be love.

It is a sweet story because it is a story of good news. Good news is always sweet to mortal ears. It is a sweet story because the good news comes to common folks whose trite routine of life is seldom ever broken except by tragedy. Such breaks are like a burst of brilliant light in the midnight of one's heart.

It is a sweet story because it has to do with angels. Angels are divine messengers and human helpers. It is a sweet story because it was told in song. It has been singing its way into the hearts of humanity for all the years since the quietness of a Judean night was gently broken by music from a heavenly chorus.

It is a sweet story because it is a story of a Baby, the most precious baby the world ever heard utter its first appealing cry. Sweet and precious are the two words always uttered in the presence of the tiny, appealing bundle of possibilities we call baby.

It is a sweet story because it is a story of God, of His mercy, His kindness, His care.

The gist of the Christmas story lies in the words of the angels to the Bethlehem shepherds: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." "Unto you is born a Saviour."

Interesting that the word, "Saviour," figures so prominently in the Christmas story and in the Bible.

The angel did not say: "Unto you is born a sociologist." We believe in welfare work, and social conditions must be steadily improved until no nation will have a third or any other large percentage of its people ill-clothed, ill-fed and ill-housed, but we have a deeper need than for material betterment.

The angel did not say: "Unto you is born a great moral teacher." No nation can endure without morality. Lack of morality led to the

Greenville, South Carolina

death of Rome, and other empires both before and since. But we know enough about morality to get along without any new revelation here, and our greatest need lies elsewhere.

The angel did not say: "Unto you is born political reformer." Politics need reformation, but the change in leadership and even a change in the form of government brings no political millennium for our need lies elsewhere.

The angel did not say: "Unto you is born an internationalist." We must think in terms of other nations. God pity the silly person who thinks that we can sleep within our national boundaries as a bear crawls into a cave for the winter, and let the rest of the world go by in bitterness and blood, but cessation of war brings no cessation of trouble, if the spirit which makes for war is yet alive in murderous hearts and greedy minds.

The angel did not say: "Unto you is born great theologian." We must think right about God, about life, about duty, but mere knowledge of truth does not reach to the root of the difficulties which face men.

On the other hand, the angel did say: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Twenty-six times in the New Testament Jesus is called a Saviour, and the thought lies in all the books of the volume like a watermark lies on paper. "Thou shalt call His name Jesus, for He shall save His people from their sins." Peter wrote that we possess an inheritance incorruptible through His salvation, and the writer to the Hebrews declares that Christ hath obtained for us an eternal salvation.

Unto us is born a Saviour. The trouble with men is not fundamentally sociological, philosophical, political, international, theological or even moral. We are lost in sin. We are without God. We have no adequate Guide for life. We are lost in a strange, indifferent, and often unkind and brutal world. Hands reach up helpless, eyes peer in the blindness, ears strain for a voice to guide. Feet cautiously push onward and try every spot for fear of a frowning chasm.

We are lost. Jesus comes to save.

What is it to be lost? It is to be out of relationship with God. To be out of relationship with God is to be out of relationship with our fellows and with our souls. To be lost is to be in bondage to sin. To be lost is to be without a goal. To be lost is to know not faith, nor hope, nor love, nor peace, nor cleansing, nor courage, nor zest.

What is it to be saved? It is to be brought into personal relationship with God, and there-

fore in the right relationship with all men, including our own divided personalities, eternally torn between contending and antagonistic loyalties. To be saved is to come to know the wisdom, and the power of God. To be saved is to find cleansing from sin by faith in Jesus Christ. To be saved is to bask in the love of God, and to fight for the kingdom of God with courage and patience and endurance. To be saved is to become part of a mighty movement to let Jesus be known to all mankind. To be saved is to be made over new by the entrance of God into our personality, as we are led by His Spirit to love Him with all our heart, and all our soul, and all our mind, and all our strength.

The Christmas message therefore is a message of salvation. Unto us is born a Saviour. This Christmas message of salvation is a message of gladness. "Fear not! For behold, I bring you good tidings of great joy." Our world is terrifically frightened. Hatreds and greed and brutality form a trio of evils which are the antithesis of the three graces of Paul: faith, hope and love; and are the exact opposite of the qualities which Jesus came to teach men to know, love, hold and use. The Voice which speaks to men from God is to allay human fears and bring men gladness and joy. And it does it with no mere veneer of quietness glued upon a surface likely to explode any moment. The fears of men's souls can be put away because "The Lord God omnipotent reigneth," and the power and personality at the heart of the universe is love and grace. Gladness and joy can come into human lives when we are persuaded by the Gift of God that the face of the Father is turned with a smile towards men. Therefore, live the message in love and joy!

One can no more hide the joy of the only begotten Son of God Who became man, as the Babe of Bethlehem, from one part of the human race than one can hide the light of the sun at noon on an unclouded day. To all people: that means the white race, and the black, the yellow and the brown. That means the upper crust of society, its cream, and even its cold cream or ice cream! It means the persons who for reasons of birth or baseness have standing that is less than the dust beneath the chariot wheel. That means that hands must stretch out across the sea; across all seas, even the Pacific; to the top of the mountains, even the highest; and to the bottom of the deepest well. If we cannot divorce ourselves completely from prejudice and ill will, we can at least effect a temporary separation for the Christmas season, and sound forth the call of God of:

"Glory to Him in the highest, of peace on earth—by our prayers and earnest efforts—and good-will toward men—which means possible not only peace but justice and truth and goodness.

The Christian message of love, peace and good-will from heaven is to be delivered to the world through men. A star appeared to the Wise Men to guide them to the manger-cradle in Bethlehem; but no other changes in the geography of the skies has been necessary. When the Wise Men found the Christ, they were to tell others of His person and mission. Angels sang to shepherds on a Judean hill-side, but other bands of workers have had no angel visitors with heavenly music. The shepherds were commissioned to find the Christ, and then lead others to find Him.

We declare the Christmas message by the words we speak, by the things we do, and by the manner in which we speak and work. Ours is the task today that God once entrusted to a star. Ours is the song today which the Lord once taught angels to sing. Once upon a time it was "Hark, the herald angels sing." Today it must be: "Hark, the herald people sing!"

But the message does not get out of date, for the needs which the Christ supplies are yet within our hearts, minds and souls.

"Be ye steadfast, unmovable, abounding in the kind and gracious and generous work of the Lord, for as much as you know that your labor cannot be in vain, for unto you is born this day in the city of David a Saviour, which is Christ, the Lord."



THE MAN I LOST ON THE BRIDGE

CLARENCE E. MACARTNEY

Eccl. 12:13. Matt. 6:33.

ON a winter evening, just at dusk, I was crossing the Allegheny River from the North Side to Pittsburgh. I paused for a little to lean over the parapet of the bridge and view the always fascinating scene. The sun had gone down beyond the steep hills across the Ohio, and the red after-glow was still discernible in the sky. On the cliffs the huge letters on the electric signs were beginning to flash their intelligence. On the bridges down the river I could see the green and red lights on the piers, and the lamps shining in

Pittsburgh, Pa.

the windows of the houseboats. On the Pittsburgh side the lights in the tall buildings made a thousand windows burn. In the distance I could hear the hoarse roar of a steamboat's siren, the whistle of locomotives and the rumble of the traffic on the bridge. Underneath me, the Allegheny River was flowing rapidly away, like the river of a man's life, and over the bridge there flowed the river of humanity, some bound towards Pittsburgh and some toward the North Side. After a little, I turned to pursue my way toward the city. Just in front of me two men were walking along, side by side. Suddenly I heard one of them say, with great distinctness: "If I had my life to live over again—" I quickened my step and was on the alert to catch, if possible, the rest of the sentence, but the conclusion of the sentence was lost in the rumble of the traffic.

As I walked along I fell to musing about what that man had said, and what the possible conclusion of his sentence might have been. What was there, I asked myself, in that man's life which he would have changed, if he could have lived his life over again? Was he thinking only of external things, such as his place of residence, his profession, or business, or calling in life, and that if he had his life to live over again, he would be a business man instead of a professional man, or a doctor instead of a lawyer, or a farmer instead of a banker? Or, was he thinking of the inner life? The earnestness of his tone convinced me that the man was thinking, not of external things, but of internal things: that he was taking a very serious view of life, and that looking back over the years he had lived, he saw some things which he would certainly do differently if he had his life to live over again. And from wondering about this man, I fell to wondering about life itself. What are some of the things that we would like to change if we had our life to live over again? As we stand at the threshold of the New Year, the question is well worth our consideration.

I Would Think More of the Meaning and True Purpose of Life.

Asked once what he would change in his life if he had it to live all over again, Lord Byron, evidently in one of his cynical moods, replied, "Nothing, unless not to have lived at all." But the great majority of men, who see great and beautiful possibilities in life, will have grace and humility to confess that there has been much in their life which they would like to change if they could live it over again.

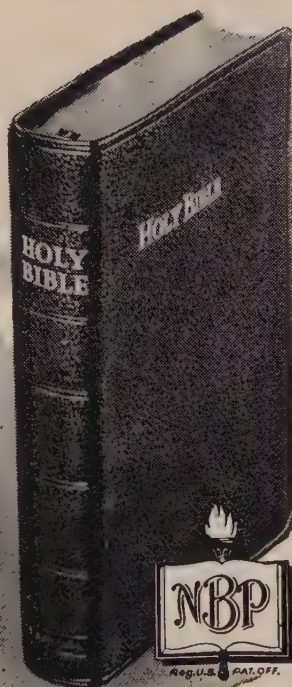
No one will live differently next year unless he plans to do so, unless he recognizes a new



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principle and a new purpose in life. What is the Scriptural teaching as to the end and purpose of life, as echoed by prophets, apostles, and by Jesus Himself? That teaching is that life is a trial, the purpose of which is to produce in us moral and spiritual qualities, with a view to their complete development and their coronation in the life to come. Only loyalty to this divine plan of life would really move men to live differently in the future than they have in the past. According to this Scriptural view of life, it is not what we get out of life that counts, but what life gets out of us. There is no other theory of life which can stand up to the facts of life. But if the purpose of life is to reveal to us the invisible, to teach us the spiritual and the divine, then, for those who have the will and the humility to learn, life is a wonderful plan and a wonderful school.

It is the Swedish custom at a funeral to address the dead as if he were still living. In the book, *Round The Cape Horn*, one of the young seamen had fallen to his death on the deck. As the body was about to be committed to the deep, the Captain of the vessel addressed him as follows: "Ronald Walker, here we are all gathered, your old shipmates, to bid you a last farewell, and this is a better day for you than it is for us. This earth in which we still remain, from which you have been called, this earth of ours is just a testing place, and when we have proved ourselves we shall come. Here we are just children going through our school and you have qualified. You lived worthily; you sleep well; nor will you awaken upon the Cape Horn Road. You will awaken in glory with Eternity before you. The voice that calls upon the Last Day will reach you here lying in your cold and unmarked grave as clearly as it will reach to those who sleep on land."

The true fortune in life is to find a true aim in life, and happy is the man who has discovered what the chief end in life is, not just to go around in a circle, not just to taste the pleasures of an hour, but to glorify God and to enjoy Him forever. The mistake that so many make is to relate the pleasures, the experiences, the trials of this world to this life only. Thus we lose the true perspective, and are undone by events, which, related to the great purpose of life, would have helped us and have strengthened us.

*I Would Place More Emphasis Upon
The Heart Life.*

When the Wise Man of the Book of Proverbs said, "Keep thy heart with all diligence, for out of it are the issues of life," I suppose he was thinking of the moral life, and

the springs and fountains of conduct and character. But in another sense it is true that "out of the heart are the issues of life." That I mean that the abiding satisfactions of life come from the heart life. President Eliot of Harvard once said, "The mutual loves of husband and wife, of parents and children, of brothers and sisters, are not only the chief sources of happiness, but the chief springs of action and the chief safeguards from evil." Winston Churchill, in the small autobiography of his youth, a roving commission, thus comments on his relationship with his father, Lord Randolph: "If ever I began to show the slightest idea of comradeship, he was immediately offended, and when once I suggested that I might help his private secretary to write some of his letters, he froze me into stone. Had I lived another four or five years, he could not have done without me." But there were no four or five years. Just as friendly relations were ripening into an entente, he vanished forever. That, alas, is the way it is with fathers, mothers, brothers, sisters, husbands, wives, children and friends. Suddenly they vanish, and, for this world, they are gone forever.

In a book I read recently, *I Rode With Stonewall Jackson*, there are related many scenes

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the deaths of officers or soldiers of Jackson's army. Two things about those scenes impressed me: the place given to the Bible, and the letters or photographs of loved friends. These two were symbols of the things that abide forever. As the mists of death began to settle down on those officers and soldiers, two things were uppermost in their thoughts, their faith in God and their love for their families. The Bible was a bridge over the river of Death, and the letters and photographs were companions which stayed with the dying men to the last.

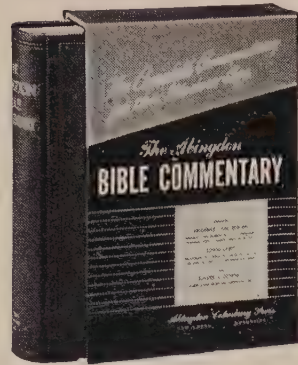
John Randolph of Virginia, was one of the greatest men produced by the Old Dominion, brilliant, and, in many respects, a wonderful man. Nothing in American History is more pathetic than the death of Randolph at his hotel in Philadelphia, where he compelled his physician to remain with him up to the very end, because the Virginia law required that when a man manumitted his slaves, those who witnessed the will had to be present at his death. But together with many noble characteristics, Randolph had a bitter, cantankerous tongue and a vindictive spirit. The result was that men found it difficult to be with him, and he was much alone. What could be more touching than Randolph's own account of himself, mounting his horse, and sitting on the horse motionless for half an hour, trying to think where he could go or with whom he could speak. His great plantation, his well-stocked library, his eminent public services, these could not minister to him when what his heart longed for was friendship and the touch of a human hand. Sooner or later all men realize the truth of this.

Not only on the positive side, if he had his life to live over again, would a man give more attention to the heart life, but also on the negative side; that is, he would be less ready to retain the memory of an injustice or wrong, or slight, or affront, and much more ready to bestow forgiveness. He would hold less rigidly to his resentment and anger, and would hate with less intensity; or, still better, not at all. Life is too short to spend its precious moments in recrimination, dispute and anger.

I Would Put More Trust in the Providence of God.

In the first place, I would worry less about the past. The only thing I would do with the past, insofar as that past was mistaken or sinful, would be to make it my teacher for the future. "Which of you," asks Christ, "by taking thought can add a single cubit to his stature?" No one has ever dared to say that he was that

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man. What load was ever lightened, what wound ever healed, or what blow warded off by worry and anxiety? Not one! The thing to do with yesterday and its mistakes, its failures, its hardships, its disappointments, is to turn yesterday over to the mercy of God; and the thing to do with the unknown tomorrow is to trust God for His guidance and for his goodness, confident that "as our day so shall our strength be." Even the sins of the past, repented of and forgiven, can become lustrous jewels in the diadem of character.

But all this is only a fancy, a supposition, a dream. Note that that man I lost on the bridge said, *IF* I had my life to live over again." But whoever had such an opportunity granted to him? Whoever had a year, a month, a week, a day, an hour, a moment, to live over again? Never! Between yesterday and tomorrow runs the river of "IF," and no bridge has ever spanned that river. You cannot turn back the stream of time any more than you can command the river over which I was crossing when I lost that man on the bridge to turn back again and flow northward to its far off mountain sources. No; the only possible profit in such a meditation as this is that it may help us to live more carefully in 1946 than we did in 1945. There are fine and true and holy purposes in life and lofty principles to which we can give our allegiance. But the secret of loyalty to those principles, the secret of reaching our goal, is to have the fellowship of Christ, to have more of Christ in our hearts.



ILLUSTRATIONS

Christmas Gifts

But how seldom Christmas comes—only once a year; and how soon it is over—a day and a night! If that is the whole of it, it seems not much more durable than the little toys one buys of a fakir on the street corner.

But surely that need not and ought not to be the whole of Christmas; only a single day of generosity, ransomed from the dull servitude of a selfish year. If every gift is a token of personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.—*Henry van Dyke.*

The Cost of Christmas

We are told that for several centuries Christmas, now a time of happiness and good will was for Christians a time of heroic ordeal. The pagan world endeavored to stamp out every vestige of the religion of Christ, and celebration of Christmas was among the charges against Telesphorus, leading to his martyrdom in Rome. It is recorded that in the day of Diocletian, hundreds of Christians were assembled on Christmas Day, and by order of the Emperor, windows and doors were barred, the torch set to the building, and many lives were most brutally sacrificed because they celebrated the advent of Jesus Christ.

We recall these hard experiences in connection with Christmas, not to throw a shadow, but to remind ourselves that the celebration into which we enter so freely and happily did not spring out of the ground without great cost. Like all our most blessed possessions, it cost and cost heavily. This event we now celebrate with many songs, with loving gifts, with care for the less favored, with great feasts and with ceremonies in our churches. It is well to celebrate with all gladness. But we must guard against paganism and purely sensual indulgence. For some it will be the worst day of the year.

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because they are so selfish and indulgent, without one thought for Him whose name the day bears.

We love Christmas. It is a family day. It is a day for friendship. It is a day for kindness. It is a day of concord and peace. All because of Him who humbled Himself to be found in fashion as a man.

Forget not Christ on Christmas Day.—*The Presbyterian*.

Alpha and Omega

Rev. 22:2. "On both sides of the river grew the tree of life (*zoe*). I Jno. 2:16. "The proud display of life (*bios*) cometh not from the Father." Luke 6:9. "To do good or harm? To save life (*psukee*) or to destroy it?" Gal. 5:22. "The fruit of the Spirit (*pneuma*) is love."

There are 597 references to the term "life" in the New Testament. The word "life" has at least four connotations or synonyms; *zoe*, *sukee*, *bios* and *pneuma*. From these four Greek words we name four sciences: zoology, psychology, biology and pneumatics. When one considers the temperament, the training, the dynamic zeal of the new-found life, and the conditions under which the early writers spoke and wrote it is not surprising that these four words for "life" are often used interchangeably. First, consider *zoe*. You will find it used 127 times and in the Gospel of John, the greatest number, 33. Matthew employs the term 11 times; Paul in Romans 14 times; Acts, 8 times, and in Luke, six times. Basically, *zoe* as "life" is the state of one possessed of spiritual vitality and animation. It is of the same substance and kind, but not in degree, which Jesus possessed when He said: "I am the Resurrection, and the life." This "life" is essential and ethical, real and genuine. It is both present and future, eternal and "everlasting." "The gate is narrow and the road is hard that leads to this kind of life (*zoe*)" the life that is transfused from the Logos into human nature. Second, consider *sukee*. This word for "life" is used 94 times. The psyche is the breath or soul. It is the indissoluble essence of our being as distinguished from the body. As soul it is the seat of our desires, affection and intellect. Peter in his charge to new converts said: "I beg you as aliens and exiles here, not to include the physical cravings that are at war with the soul (*psychee*)." Hebrews 13:17 advises converts to "obey their leaders, for they are keeping watch in defense of your souls (*psychee*)." This soul is so constituted as to be a moral being designed for eternal life. Death does not destroy the *psukee*,

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but sin and selfishness may. "For what shall it profit a man to gain the whole world and lose his soul (psyche)?" "Which is better, to save life (psyche) or to destroy it?" Third, *Bios* as life. Eleven times this term is applied to one's living, his goods, wealth and general resources. In Luke 8:14, the Parable of the Seed, Soil and Sower, we note the seed that falls among the thorns (those who listen and pass on) is stifled by the "worries, wealth and pleasures of bios (life)"; the poor widow who gave her mite to the treasury, "put in everything she possessed, all she had to live on," her substance, even her life (bios). The Prodigal "wasted his substance and life (bios) in fast living." Fourth, the *Pneuma*. This is the life principle and is used 353 times in the New Testament. As the breath of life—it is the original faculty by which we feel, think, will and decide in matters concerning conduct and character. Through this God-given *Pneuma*, the Christian discerns divine things and God. There are many functions, the *pneuma* assumes: Jesus was "guided by the Spirit (*pneuma*) into the desert"—"Blessed are those who feel their spiritual (*pneuma*) need"—"He will baptize in the Holy Spirit (*pneuma*) and in fire"—"God is a Spirit (*pneuma*)"—"The things that I have said to you," said Jesus, "they are spirit (*pneuma*) and life."

Solicitude

Rom. 10:1. "Brothers, my heart is full of good will toward them."

Have we that fine sense of reality-feeling and concern for fellow humans which our Confessions, Creeds and Catechisms so earnestly define and which we so proudly claim to possess? Are we as interested in the newcomer on Monday as our Sunday greeting (handshake and smile) may lead him to expect? Or are we motivated mainly by the desire to count more noses, more dimes, more members and more seats filled in our class and church? A question all Christians must eventually face should not be pigeonholed. It should be as fairly and squarely answered as was the spirit which prompted the query. Has the principle of a mechanical age—a depersonal and impersonal efficiency, entered too largely into Christian work today? Or can we say with Paul, "It is Christ's love that controls me?" The legacy of the early church was its personal concern and solicitude for the "lost." It was interest in individuals for their soul's sake, their relationship to God and in provision for their Christian culture, primarily. Brotherhood and good will are noble Christian terms. They must never be tainted with selfishness.

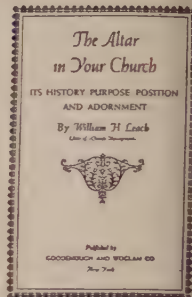
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Christmas as Happiness

Matt. 5:8. "Happy are the pure in heart."
Luke 10:23. "Happy are the eyes that see."

What a world this would be, if every country in it were free from poverty; free from suffering and ignorance; free from disease; free from the curse of inequality of opportunity and economic blight. You say this can never be, that it is too Utopian. Well, it's the kind of a world that Jesus worked and died for. It's the kind of a world that is represented in the term "kingdom of God." Well might any country boast of its constitution and government when absorbed in the fulfilment of these ideals. Who wants to see anemic and stunted children, the result of malnutrition and neglect? What heart can be happy over the plight of nations and its children bending under staggering taxes and crushing war debts? Truly our life is an unpredictable future. But America has genius and with faith in God, our fellows and ourselves, we shall eventually attain real happiness.

Social Security is a wonderful term, like love, it "casteth out many fears," but financial resources do not represent the highest type of success, nor does it assure permanent happiness. There is another security. It is within the soul (one's own soul). It is the security of a sound mind and a strong courage which builds upon Divine Resources and Ideals. In the post-war world, we must be prepared to adapt ourselves to many diversified forms of labor; we must train ourselves to be more alert; strive not only for education, but intelligence; to be not only a nominal Christian but a noble and spiritual-minded human being of character and poise. A true meaning of Christmas will help us all to realize this type of happiness. God helping us, it can be attained.

Time

How inexorable is Time! One can but marvel! Nor war, nor peace has any power to stay This unseen force in its unhurried going Upon its certain and predestined way. Marked off by seasons: summer, fall and winter, And spring, whose beauty catches at the breath, Time, quite unmindful of man's pain and sorrow, Goes undeterred by birth or life or death.

No rapture stops it for a shaken moment; No passion stays its course across the air, But hour by hour with a calm precision, It takes its way, and none knows how or where. But as the trysting river meets the sea Time's eager feet must seek Eternity.

—Grace Noll Crowell in *The Christian Herald*.

"How shall they believe in Him of whom they have never heard?"

ROMANS 10:14



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GOD IS NOT DEAD

By Bernard Iddings Bell. Harper. 185 pp. \$1.50.

Dr. Bell has capitalized on a most effective way of writing sermons and a book, sermons which people will listen to, and a book which people will read. He wrote to fifty "highly intelligent lay people and asked help." . . . The list included business executives, poets, physicians, actors, labor leaders, two eminent jurists, four professors of this and that, two women whose salons are famous, two publishers, two journalists, two eminent politicians, one of whom may be called a statesman. . . . He explained to each of these that he was about to write about "Real Spiritual Problems of Mature People." Would he or she be good enough to tell what his or her one greatest spiritual problem is, "or in case you have none, you might tell me what appears to be the chief such problem among your thinking friends?"

The twenty-two chapters resulting from and based on large measure on the responses from these people are brim full of interest, thought-provoking interpretation, and vigorous, straight-from-the-shoulder talking. The range of interest is as wide as life itself, all the way from The Common Man, to The Need to Love, to The Problem of Wealth, to The Church and the Church, to What Kind of Freedom?

Anyone who has ever read anything from the trenchant pen of this author will relish the prospect of falling on this feast of thought, seasoned with invective, enriched with analysis, and strong with the irrevocable truths of the ages. The reader may be stirred to objection again and again, but he will have a hard time reconciling the spiritually-inert practices and the moribund viewpoints that throttle the lives of so many Christians today. Here is "strong meat" for mature men and women, and they who read with a desire to be instructed of the Lord will reap a double blessing.—*John W. McKelvey.*

FAITH FOR THESE TIMES

By Willard Brewing. Collins. 159 pp. \$2.00.

Dr. Brewing is minister of St. George's United Church, Toronto, and chairman of the Board of Overseas Missions of the United Church of Canada. There are twenty-four sermons in this little book, and every one of them is worth reading and digesting. The sermons, for the most part, are brief; all are clear, meaningful and pointed. He is evidently a man of wide and thoughtful reading, and has made a channel, a clear

channel, from his study to his pulpit. The illustrative material to be found in this book is plentiful, and it does illustrate. He deals with "life situations" and does so in an upstanding and real way. He preaches the gospel of a faith that flourishes and grows in good works, and at the same time brings his hearers a steady message of comfort, and must have sent them away with renewed confidence in God and in life.—*Wm. Tait Paterson.*

CAN THESE BONES LIVE?

By Roger Babson and Dudley Zuver. Harper. 254 pp. \$2.00

Most people in America know of Roger Babson and the Babson Institute with its forecasts of the money market. He is also a leading Churchman and has served his denomination as national chairman. Dudley Zuver is a graduate of Harvard and has served publishers of religious books in an editorial capacity. The thesis of their book, which is not a large one, is that the Church needs religion. They declare there is no real church in America today, no institution that is really functioning as the Church of the Lord Jesus Christ. Everyone, preacher, religious educationalist, Sunday School teacher, church officer, ecclesiastic, ("Obviously we intend the term, ecclesiastical mind, in an uncomplimentary sense.") everyone is held up to the searchlight, minutely examined, turned over and properly spanked. Everyone in pulpit, in class room, in church board office, in denominational office, has failed and failed pathetically. The reader will find himself with a red face many times. Of course, much of the criticism is true, only too true, but it is rather too wholesale. There must have been, and there must be something of the Spirit in the Church or it would not have survived until today. But all are aware of the growing powerlessness of the Church. Why is this so? Say Babson and Zuver, "Because there is not enough of God, the God of the Bible in the Church." We have gone too much after philosophies, etc. Did not Paul have a word about that? "The only God we know, the only God any of us can know is the God of the Bible, and all we know of Him is what the Bible discloses." We are too much concerned about money and things, and we have brought too many of the practices of the moneychangers into the temple, frequently forgetting and neglecting Christian ethics. The last chapter on the God of the Bible is worth reading twice. Many will hold this book to be merely destructive, but it is more than that. It would be interesting to see what would happen with more Bible religion in the Church, not only in the pulpit but especially in the pew.—*Wm. Tait Paterson.*

THEREFORE STAND

By Wilbur M. Smith. Wilde. 614 pp. \$3.00.

The author is teacher of the English Bible at the Moody Bible Institute in Chicago. The sub-title is "A Plea for a Vigorous Apologetic in the Present Crisis of Evangelical Christianity." "Vigorous" is the word for it. The author has a case, as this reviewer believes, and a strong case. But too much space is taken up with quotations, which do little but, perhaps, spread the message he sets himself to fight and refute. All his rebuttal quotes are taken from men who lived and wrote in the 1870s and 1880s. Are there no living, strong New Testament exegetes who support Dr. Smith's position? Is he even he only, alert? Surely there are others today who have not bowed the knee to Baal. A strong defense is not the best offense, as recent world events have demonstrated. What we need is more positive preaching of the Gospel as it is given in the New Testament, not controversial but dogmatic. Expound the Bible, not by quoting everybody who disagrees with us and trying to

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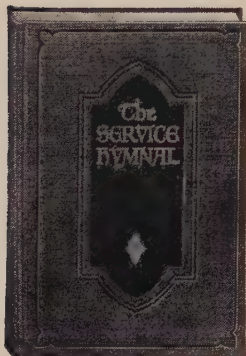
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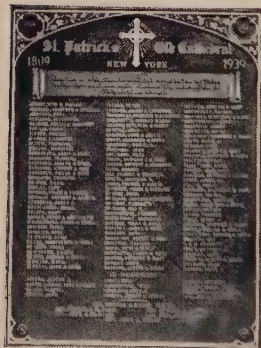
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LIGHT FROM THE OLD FOR A NEW ORDER

By Dallas C. Baer. Lutheran Literary Board.

This is volume two of a series of *Expository* sermons on the Eisenach Old Testament lessons and complete the series. This volume begins with Pentecost and ends with the twenty-seventh Sunday after Trinity. The first volume of this series was noted in the August, 1944, issue of *The Expositor*. They are not unusual or outstanding, but are good sermons.—W. R. Siegart.

MEETING LIFE SITUATIONS

By C. B. Strong. Beacon Hill Press. 125 pp. \$1.00.

The Beacon Hill Press is a trade outlet for the Nazarene Publishing House. The title of the volume might lead some to expect it to be a modern psychological book. It tells forty-five life stories concerning various problems of people and how they were solved, mostly through prayer and conversion. This would be a good book to use with a psychology of counselling because even though one may disagree with some of it, nevertheless it would tend to keep the counsellor conscious of the fact that he must use the Bible, prayer and lean on the Christ.—W. R. Siegart.

SILA SON OF CONGO

By Goldie Ruth Wells. The Bethany Press. 194 pp. \$1.50.

Goldie Ruth Wells, a missionary to the Belgian Congo region has written a book of absorbing interest which like a motion picture, portrays the actual life of Congo land both before the coming of "The Good News" and since its transforming work. Here one sees what is being daily wrought by the teaching and practice of the Gospel of Christ.

This little book is not only interesting reading; it is impressively informing and educative. It should be in the hands of young people in every Church. It will convince any fair-minded reader of the value of Christian missions. Pastors will find in it illustrative material. There are over three dozen good pictures taken in the Congo region and well selected. I'm putting a copy in our Women's Missionary Library.—F. W. Burnham.

SOLDIER, YOU'RE IT!

By Ralph Waldo Nelson. Associated Press. 132 pp. \$1.00.

This book is authored by the Professor of Philosophy and the Philosophy of Jesus, in Phillips University, Enid, Okla.

A glance at the table of contents reveals no new subjects. Beginning with "Confusion" we read why the book was written. Its purpose is to clarify our mind the "Babel" of our thought, on matters pertaining to the "Bible," "Foxhole," "Joshua," "Jesus," "Caesar," "Love," "Democracy," "Freedom," "Accidents," "Prayer," "Church," "Heaven," "Earth."

We have all dealt with the above themes in our preaching and writing and have done a job according to our background, if not always to our satisfaction.

The Professor gives us a new approach toward a better understanding of these age-old questions. He teaches us how to gain a better evaluation, a more practical understanding. He realizes the returning soldier will be confused by various interpretations and views of schools of thought.

In short, there are two ways to distinguish truth from error. The first is the oldest. The way of our childhood and everyday thinking. He calls it the 'Common Sense' way. It is older than we are, because men have been thinking this way as long as they have been men. We know this by the fact that they met their difficulties and dangers and solved them sufficiently to survive and live as our ancestors.

The other way of knowing is much newer. It is so modern we haven't worn the brilliant paint off it yet. (We are quoting the author.) It was successfully planned in our civilization by Socrates and Plato twenty-four centuries ago. In other civilizations, such as those of China or India, it may be older yet. That is important. What counts is that this second way of knowing is an awkward and overconfident stripling compared with its ancient rival of (suppose we guess) 5,000 centuries. For lack of a better name, maybe we can call it the "Wise Man's Way."

So here we have a new approach toward a better understanding of subjects and themes, which always have challenged and always will challenge man's thinking.

That we need such an aid, as pastors and preachers, does without saying. It is part of our thinking to make crooked paths straight, clear the fog, set up a beacon. That is, if we are truly prophets and guides in the realm of the soul.—*Chaplain Richard Braunstein.*

MARK TWAIN, PILGRIM FROM HANNIBAL

by William C. S. Pellowe. The Hobson Book Press. 301 p. \$2.00.

It was not the author's intention to produce a biography of Twain or to present opinion as to his place as a literary artist. He aimed instead to follow the pilgrimage of his inner life, of Twain the man. The book brings together the many references to doctrinal debates, to the clergy, to church affairs which were scattered throughout his own writings and writings about him.

Opening chapters reconstruct the community background and tell what kind of parents he had. The chapter titled "Mark Twain and the Beecher Family" concludes with a reply to the question, "What was there about Twain that made so many renowned clergymen interested in him?" "They perceived the sterling worth of a seeker after truth at the center of his personality."

Chapter 10, bearing the title, "Unintentional Crusader," presents an interesting estimate of Mark Twain's influence on the religion of his day and after. He was a humorist and as such he directed his satire at adolescent ideas of Church and State. The author quotes with approval the testimony of William D. Howells: "I have never been asked by Mark Twain to laugh at any really fine or good thing." The author backs up with references to the humorist's writings the opinion that Twain had the necessary art to explode artificiality.

As an honest doubter, Twain "injected something new into American philosophic life." Disaster, pain, and human foolishness made him a pessimist, unwilling to accept the theory that mankind is bound to continue on an upward spiral. "He raised questions about the meaning of life and the ultimate goals of history which have not by any means as yet been adequately answered, and thus saved us all from smug complacency."

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That such a volume of undoubted value should be issued in typewriting is regrettable. When a woman received her Literary Digest, that in a printers' strike came out in typewriting, she said, "It doesn't seem like reading." One cannot refrain from quoting Benjamin Sherblow, a typographical expert: "The more one fusses with type, in conscious and deliberate effort to do something new and astonishing with type, the more he defeats the only purpose of type, which is to convey ideas by means of words."

A bibliography listing standard sources relating to Mark Twain and several new titles, together with an index, rounds out a work which merits the attention of those who want to think about their religion.—Paul R. Kirts.

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I. God's Protective Love

Organ: "Distant Chimes"—Shackley.

Invocation: "He that is mighty hath done to me great things; and holy is His Name."

Hymn: "Love Divine, all Love Excelling."

Psalm: 91, responsively.

Hymn: "Christ of the Upward Way."

Scripture: Isaiah 41:8-14.

Hymn: "Father, in Thy Mysterious Presence kneeling."

Pastor: Like the small boy, embarking on his first trip away from home, we are fearful of the hazards in the path ahead. Tommy had never travelled alone on a train, and when his father put him on the train, carrying him to a distant city, to visit an Aunt, he feared what might happen to him. However, the conductor came and helped him to find the answer to his needs; the porter brought him apples, milk, and later took him to the diner; at the station he was met by a cab-driver, taken to his Aunt's home, and delivered in safety and—wonder over the goodness of people in their efforts to make his journey safe and comfortable.

Tommy did not know that his father had arranged with the conductor, the porter, and the cab-driver to be on the alert and extend a helping hand.

So, our Father in Heaven, knowing in advance what the hazards are, what the needs of the journey through life are, and whom to contact in advance, arranges for all these in advance, if we but place our trust in Him, and walk according to His Will.

Hymn: "I Need Thee Every Hour."

Prayer: (Especially for trust in God's loving protection for His children, relieving our minds and hearts of fear and foreboding of the obstacles in the path ahead.)

Hymn: "God Moves in a Mysterious Way."

Organ: "March in B Flat"—Duncan.

II. "Abounders" or "Slackers"

Organ: "Intermezzo"—Mascagni.

Invocation: "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy Name, O Most High."

Hymn: "O Grant Us Light, That We May Know."

Psalm: 77, responsively.

Hymn: "Send Down Thy Truth, O God."

Scripture: Judges 5: 12-17; Neh. 3:5; Acts 13: 13; 2 Tim. 1:15; 2 Cor. 8:7; 9:8; 2 Peter 1:8.

Hymn: "Lord of Our Life."

Pastor: Events in the history of the human race leave us with a heritage of new expressions, also the experiences, graces, or shortcomings covered as old as the race. "Slacker" was a term evolved during the first World War. The meaning is known to us all, and slackers have been a part of human experience always. We find them in the modern home circle, community and church circle, ever

ere. The present world upheaval has brought us any more words, describing not only the same lack responsibility, but, more than that, terms that give the results of the "slackers" lack of responsibility and cooperation. Those who do not help to do their part in any endeavor help the enemy. Thus the "slacker" is not a negative force, but an active enemy any cause. (*Nehemiah rebuilding the wall of Jerusalem, not alone for protection, patriotism, but in an act of piety to the glory of God, and the preservation of the nation, to whom the Messiah was promised.* "... but their nobles put not their necks to the task." Neh. 3:5.) Being in a position of authority and influence, their "slacker" attitude helped the enemy, as well as putting their burden of work on those already shouldering their own. (*Read the story of Deborah and the call for men at a critical time.*)

Now, to offset this weakness among us, we have the "Abounder," the spiritual strength which permits the few to make up for the weaknesses of many, the moral giants who can say "this one thing I do" and risk their lives to follow through; "I regret I have only one life to give . . ." and stand with unflinching courage against everything that would wear them away from the covenants made with their God. "Abounders?" Yes, we have them in every home, in every church and community. Our state and national life is replete with the history of great devotion to righteous causes, above and beyond the call of individual duty. During periods of great unrest and anger, such as we are experiencing now, many heroes are being decorated, but thousands of "Abounders" are just accepted, like the Tekoites building the Wall of Jerusalem, while the rest stand about "putting not their necks to the work of the Lord." As individual citizens we must choose which we shall be, slackers or abounders! One group works actively for God; the other just stands and helps the enemy.

Hymn: "City of God, how Broad and Fair."

Prayer: (Especially for courage and enthusiasm to choose the side of the "abounders," and give our lives actively to God, thus to live up to the promises made to Him at the time of Baptism or on joining His Church.)

Hymn: "How Firm a Foundation . . ."

Benediction.

Organ: "Postludium in F"—Rink.

II. "These Words of Mine"

Organ: "Solemn Prelude"—Noble.

Invocation: Psalm 27: 6-9.

Hymn: "I Love Thy Kingdom, Lord."

Psalm: 29 and 30, respectively.

Hymn: "City of God, how Broad and Fair."

Scripture: Matthew 6 and 7, to verse 24, may be assigned prior to the hour of service, so readers will be familiar with them. Pastor read verses 24 and 25 of chapter 7. Also, John 6:63; 17:8.

Hymn: "One Holy Church of God Appears."

Pastor: "These words of mine" Jesus assures us have a spiritual, life-giving endurance, because they come from the source of all life. Those who accept



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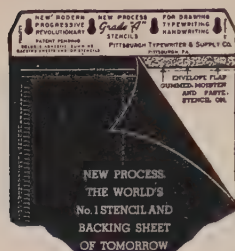
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them and obey them are the wise among men. Beyond this obvious meaning, let us focus our attention now on the enduring life of "These words of mine." No generation of man has come and moved on the stage of life, that some effort has not been made to suppress or defeat "These words of mine," viz., the Christian message of hope and everlasting life. (Pastor can trace this effort from the time of Christ down through the Nazi savagery, and how the believer stood up against the effort at suppression and martyrdom, even down to the present day.)

What is the subtle thing, the energy, the life giving quality in the words of Jesus Christ, that has made them live through 2,000 years of anti-activity or neglect and indifference? Where lies their vitality? Their transforming power? True, the words were spoken with a measure of authority, because Jesus was a teacher, but these words have outlived the potency and authority of the average teacher. Jesus gives us the answer in the simple words, "The words that I have spoken unto you are spirit, and are life!" (The pastor can find and relate countless illustrations of methods used by God to spread "these words of mine" among men, and members can add many of their own. Make it a testimony meeting.)

Hymn: "How Firm a Foundation Is Jesus Christ, Our Lord."

Prayer: (For grace to accept the words of God as spirit and life, and become "abundant" in sharing them with men and women and children throughout God's world, to His glory, and to our desire for brotherhood, peace, and promise of everlasting life.)

Hymn: "The Church's One Foundation"

Benediction.

Organ: "March Triomphale"—Wachs.

IV. Gifts for The King

Organ: "O Beautiful Jesus"—Stainer.

Invocation: "Thy throne, O God, is forever and ever; a sceptre of equity is the sceptre of Thy kingdom; Thou hast loved righteousness, and hated wickedness; therefore God, Thy God hath anointed Thee with the oil of gladness above thy fellows. All Thy garments smell of myrrh, and aloes, and cassia, out of every palace stringed instruments have made Thee glad."

Hymn: "Rejoice, ye Pure in Heart."

Psalm: 48 and 49, responsively.

Hymn: "The Spacious Firmament."

Scripture: Matt. 2: 1-12.

Hymn: "Hail, Gladdening Light."

Pastor: Delightfully poetic, and prophetic large and broad is this story. We see a picture in ancient and oriental setting, strong, clear, sharp outline, little detail; a story that has fascinated mankind for 2,000 years; a story imprisoned in a frame of fact and fancy.

The medieval writers tell us the strangers were three in number, they were kings, named Gaspar, Melchior, and Balthasar; they come into our view riding on stately camels with oriental trappings dignified eastern sages in flowing white beards

some dim way, some groping fashion, they had me to believe that the GREAT KING had been born among men, a kingdom by rightful and undisturbed right. It matters little whether they came from Arabia or Persia, or whence the star. We are assured that the three kings believed, and forthwith hastened to do him homage, acknowledging HIS authority over theirs by offering HIM appropriate gifts. The villain takes our attention for a fleeting glance, king—startled by the simple questions of the sitters in their search for the KING for whom they were bringing gifts—jealous of his own little powers, and scheming to do harm to the newly-born KING. How human!

The gifts presented, when they finally reach their object of worship, are gold, frankincense and myrrh. Gold, for a king; frankincense for worship; myrrh, the aromatic gum used to anoint the bodies of the dead, pointed to a mortal, a man who should one day die. The painters of this picture saw in these gifts the recognition of Jesus as sovereign; as divine, and as human. It may be that the Magi simply selected the gifts most precious in their sight, to do homage to ONE whom they believed to have rightful authority over all kings.

How are we ready, today, to fit into this picture? How are we ready to acknowledge Jesus as King over all men? How are we ready to part with our most precious possessions in His honor? How are we ready to start forthwith on a long and tedious journey, searching Him out, in order to present our gifts? How are we ready to evade the jealousy of childers, in the effort to suppress the work of the newly-born king?

Hymn: "Now Thank we all our God."

Prayer.

Hymn: "Holy, Holy, Holy, Lord God . . ."

Benediction.

Organ: "Fugue in A Minor"—Bach.

Current Exchange

Continued from page 567)

At first it seemed odd, then amusing, that these Mexican tradespeople were better versed in the money values of other than their native land. Then the humanity of it dawned. Like you and I, the Mexican is human and knowing more about the other man's business than about one's own is a human tendency, else there could not be so many Protestants who know more about Catholic programs than their own, or denominationalists who would pass the final word on their neighbor's faith, while in sad ignorance of the depths and riches of their own.



It is well to be informed but we undersell our Christianity and make a mockery of our faith before the non-churched, when we speak confidently of the values of others and need paper and pencil to determine our own.

J.R.

Jesus trusted His followers with a most sacred charge.

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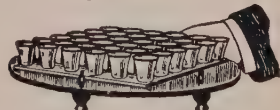
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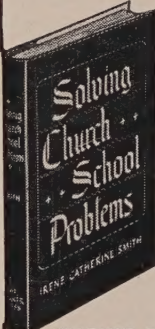
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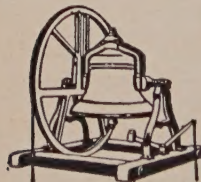
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